

THE ECLECTIC REVIEW,

FOR AUGUST, 1831.

Art. I.—1. *Journal of Voyages and Travels by the Rev. Daniel Tyerman and George Bennet, Esq.* Deputed from the London Missionary Society to visit their various Stations in the South Sea Islands, China, India, &c. between the Years 1821 and 1829. Compiled from original Documents by James Montgomery. In Two Vols. 8vo. pp. xxiv. 1134, Plates. Price 1*l.* 16*s.* London, 1831.

2. *Polynesian Researches*, during a Residence of nearly Eight Years in the Society and Sandwich Islands. By William Ellis. Second Edition, enlarged and improved. In four Volumes. Small 8vo. Price 1*l.* 4*s.* London, 1831.

3. *A Vindication of the South Sea Missions from the Misrepresentations of Otto Von Kotzebue, Captain in the Russian Navy.* With an Appendix. By William Ellis. 8vo. pp. 162. Price 3*s.* 6*d.* London, 1831.

IF it be true, as M. Malte Brun remarks, that the islanders of the South Seas are already better known to us than the inhabitants of Sardinia and Corsica, it is not less true, that they are, in many respects, more worthy of being known. Much as has been written respecting them, further information and additional testimony cannot be regarded as superfluous, since there are some persons who affect to disbelieve, others who malignantly misrepresent the great moral revolution which has taken place in those islands; and falsehoods, repeatedly detected and exposed, are re-issued, and find willing utterers in Quarterly, Edinburgh, and Westminster Reviewers. Besides which, the work is still in progress; and human nature, in those islands, may be considered as undergoing a most interesting process of experiment, every stage of which merits a watchful attention. In the old countries, society has long been

stationary, one generation transmitting its likeness to the next with almost the uniformity of a mould, but the finer lines of which have seemed to become weaker and coarser with every impression. In Sardinia, in Naples, in Austria, in China, men are now, what their ancestors were ages ago,—subdued to the passiveness of machines, worked merely by animal fear or animal passion, condemned to intellectual imbecility by the double despotism of the feudal and the sacerdotal system. In those countries, nothing is progressive, except the work of depopulation and decay. A book of travels describing them a hundred years ago, supplies almost as faithful a description of their present condition, as the report of a tourist fresh arrived; and the testimony of any one competent observer passes for credible evidence of the fact. In the Islands of the Pacific, on the contrary, every thing is in transition; and it has already become difficult to recognize in the Tahiti of the present day, with its reformed manners and Christian civilization, the ‘New Cythera’ which charmed, by its impure voluptuousness, the imagination of former voyagers. ‘A chapter would have been ‘wanting in the history of our species,’ Mr. Montgomery remarks, in the Introduction to the volumes he has so ably edited, ‘or, at best, the contents of it would be exceedingly deficient, if ‘the authentic information furnished by resident Missionaries, ‘and collected by the late Deputation, were not *now* rescued from ‘oblivion and put upon record, in such publications as Mr. ‘Ellis’s Polynesian Researches and the following Journal.’

‘In a few years’, he adds, ‘all traces of the former things which are now done away, would have been for ever obliterated. The old, who still remember them, would be dead: the rising generation, of course, are brought up in the knowledge of those better things which are regenerating society throughout all the Christianized islands. This, then, which would have been expedient under any circumstances, has become necessary at the present time, when the grossest fictions are invented, industriously circulated, and in some instances eagerly received, to bring the Missionaries and their labours into contempt.’

It is a trite remark, that there is nothing so credulous as incredulity. How easy and greedy a credence do those yield, who are seeking for reasons to *disbelieve*! By what rational law of evidence is it, that the concurrent testimony of a number of respectable witnesses, our own countrymen, having all the means of information, and of unimpeachable integrity,—shall at once be annulled and overturned by the unsupported assertions of an unprincipled, ill-informed foreigner, actuated by the meanest prejudice against Great Britain, as well as by the most virulent antipathy to the Protestant faith?—a man who could not by possibility know any thing about either the history or

the present condition of the Islands from personal observation, being totally ignorant of the language, and having for only a few days touched upon their shores! Yet, upon such testimony, testimony which, in any court of justice, would be held insufficient to convict a felon, the most malignant charges against the English and American Missionaries have been complacently received and propagated; and this by writers affecting philosophic liberality, judges in the court of literature! How is this to be explained upon any other principle, than that of the perversion of understanding induced by infidelity, such as the Jews were charged with by their inspired Prophets: "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you." *

We have had occasion, more than once, in former Numbers of our Journal, to advert to misrepresentations of a similar character. Our readers will have in recollection the charges insinuated against the American Missionaries at Hawaii, in Mrs. Graham's catchpenny quarto, founded upon the Voyage of the Blonde; and the general attack upon Christian Missions with which it was followed up by Mr. Barrow in the Quarterly Review. They will recollect the forged letter purporting to be written by Boki, a chief of the Sandwich Islands, which, after the proofs of its spuriousness had been pointed out, (the pretended writer being unable even to speak English,) Mr. Barrow persisted in holding up as genuine on the alleged authority of Lord Byron. They will also remember Mr. Orme's manly defence of the Missions, and his dignified appeal to their calumniator†; the more distinct refutation of those charges furnished by Mr. Stewart in his Journal, and by the writer of an able article in the North American Review; and the distinct contradiction given by Lord Byron to Mr. Barrow's assertion, that the opinion of the Captain of the Blonde was in favour of the authenticity of the pretended letter of Boki.‡ Mr. Ellis, in vindicating the Missions from the injurious misrepresentations to which some of Captain Beechey's statements have given rise, has thrown some further light upon this letter and the real source of the Captain's information. We regret that we had not the following

* Hab. i. 5. Acts xiii. 41.

† Eclectic Review, 2d Series, Vol. XXVIII. p. 477.

‡ Ibid. Vol. XXIX. pp. 462—471. 'I have no hesitation in saying', writes his Lordship to Mr. Ellis, 'that I do not believe Boki either wrote or dictated that letter. It is not his manner of expressing himself; and you are aware that he can scarcely form his letters. I do not mean to say that the letter did not come from the Islands, but it certainly was manufactured by some other person.'

paragraph before us, when we reviewed the Voyage of the Blossom, in which, however, it was easy to detect, beneath the mask of candour, a spirit of prejudice and detraction.

‘ I wish ’, says Mr. Ellis, ‘ I could congratulate Captain Beechey on having been more fortunate in the sources of his information, on his second visit to the Sandwich Islands, when he speaks of the disastrous consequences resulting from the demand made on the time of the natives by the Missionaries, and states, that “ the chiefs lost their influence, the subjects neglected their work ;” and tells us of the ridicule of the Missionaries, and opposition to their plans, manifested by Boki and others, &c. I can readily believe that Captain Beechey was told all this, and a great deal more. But surprise mingles with regret, that he should have been so far imposed upon, as to make the pages of his book the record of what his better judgement might have convinced him was too childish to be seriously believed ; such as the statement that the young king’s trappings, viz. the “ sword and feather belonging to the uniform presented to him, from this country, by Lord Byron,” had been prohibited by his preceptor, under the impression that it might excite his vanity ; and that his (viz. the young king’s) riding, bathing, and other exercises had been restricted. Had Captain Beechey extended his inquiries a little further, he would easily have learned that these were not facts ; and that attendance at the schools had never been other than voluntary on the part of the natives.

‘ But the communications made to Captain Beechey, of the effects of the influence of the Missionaries, in the alleged neglect of cultivation and diminished authority of the chiefs,—and the statements contained in a certain *letter* from the Sandwich Islands, to which the forged signature of Boki was attached,—resemble each other so strongly, in many respects, as to force on the mind the conviction that both sprang from one source. Most readers will recollect, that the editor of a leading literary journal, in this country, was so far imposed upon by the speciousness of this letter, as not only to give it circulation, but to “ pledge ” himself “ for its genuineness.” I received a letter from Boki, in the native language, about the same time ; and when I wrote a reply, I sent out to the Missionaries the Review, containing what had been published here as his letter, requesting that I might be informed whether he had ever written or signed it ; and though his probable melancholy fate will prevent my receiving his own reply, the annexed extract from the monthly publication of the American Missionary Society, will shew that I had not misjudged in pronouncing that the letter was a forgery :—“ When the letter reached the Sandwich Islands from England, it was shewn to Boki by the Missionaries, and *he was unable to read it*. They made, therefore, a translation of it into his native tongue ; and Boki, after having perused it, appended a certificate, in which he affirmed that the letter was none of his. This translation, with the original certificate, written by Boki, in the Hawaiian language, is now at the Missionary rooms.” It cannot but give the Editor of the Quarterly Review satisfaction, to learn that the state of things in the Sandwich Islands was not such as that letter, if authentic, would have led his readers to suppose ; and it must occasion

him regret, that he should inadvertently have aided in its circulation.' *Vindication*, pp. 156—159.

We know not whether this is the language of an amiable excess of candour or of merited sarcasm; for there is not the slightest reason to believe that the Quarterly Reviewer regrets any thing but the detection of the forgery. Mr. Ellis proceeds to notice an article in a recent Number of the Edinburgh Review, of which Captain Beechey's work has furnished the occasion, but which 'may truly be said to be the limbo of all the 'calumnies cast upon the South Sea Missions by their most inveterate enemies.'

'It is due to Captain Beechey to observe, that it is not to be inferred that the representations of the Reviewer, though placed in so near a connexion with his work, are supported by his authority. The writer of the article, indeed, quotes a passage which the Captain has too inconsiderately penned; but he must bear alone the responsibility of all the gross violations of justice which the comment contains. These are so very evident, that, as in many other cases of a similar kind, the slander corrects itself. What but feeling of an infatuated animosity could lead any writer of the present day to tell the British public, that the inhabitants of Tahiti are still "*as much savages and barbarians as ever*, or rather that they are worse"—"that the only effect of the change produced amongst them has been to *degrade Christianity to the level of the most brutish idolatry*, without making one step towards raising these miserable idolaters to the rank of Christians"—that "*drunkenness is universal*"—that "*Otaheite, in fact, may be described as one vast brothel*"—with many other imputations, as opposed to truth as they are to benevolence.

'To follow the writer through these assertions, distinctly, would be to travel again over the whole ground which I have trodden in the preceding pages. I shall content myself with asking him, in reference to one of his assertions, if he has never heard that the knowledge of *reading* is possessed by the majority of the population, and that the New Testament is translated and widely circulated amongst the people? If he has read of these effects of Missionary labour, to say nothing of others, will he, in the face of such facts, declare that the Tahitians have not made "*one step towards raising*" themselves "*to the rank of Christians?*" Or is *reading*, in the opinion of his school, one of the "*vices*" which the natives have borrowed from civilization, by which it is dishonoured? As to the rest of his charges, if the reader is satisfied with the testimonies which I have adduced from Captain Beechey himself, and others who can be suspected of no partiality towards the natives, I am confident that I have thrown over the character of the Christian portion of the community, a protection from which the envenomed shafts of the Reviewer will rebound upon himself.

'In taking my leave of these critical opponents of the Missions, I cannot but remark, that it is not very flattering to the pride of this world's philosophy, to see those who hold themselves up as the cor-

rectors and reformers of mankind, persecuting with their enmity, the humble attempts of a body of Christians to ameliorate the state of a neglected portion of their fellow-men, by means of that gospel which its Divine Author designed for the "healing of the nations."

Vindication, pp. 160—162.

With regard to the Russian Captain, Otto Von Kotzebue, his enmity against Christian Missions had long been known to us; and it seems only to have become the more inveterate with time and disappointed malignity. Ten years ago, the publication of his first voyage of discovery, (performed in the years 1815—1818,) made us acquainted with his sentiments on this point. In that work, he deprecated any attempt to convert the amiable, virtuous, and gentle Islanders of the Pacific, affirming that the Missionaries, by the religious hatred which they excited, had destroyed whole nations.* Not that they had as yet excited any religious hatred at Hawaii; for no missionaries had then set foot on the Sandwich Islands; 'and in truth', remarked Dr. Chamisso, (the naturalist who accompanied the expedition,) 'they could promise themselves but little fruit among this sensual people. Christianity cannot be established in Eastern Polynesia, but on the overthrow of every thing existing. *We do not doubt the events at Otaheite*', added the learned Naturalist, 'but *we cannot conceive of them.*' The Russian expedition did not visit the Islands of the Southern Pacific. In reference to the existing religion of Hawaii, or Owhyhee, the same Dr. Chamisso gives us the following particulars. 'The human victims who are here killed at the death of the king, princes, and distinguished chiefs, and buried with their remains, are of the lowest class. In certain families of this caste, the fate of dying with the different members of such and such a noble family, is hereditary, so that it is known at the birth of a child, at whose death he is to be sacrificed. The victims know their destination, and their lot does not seem to have any terrors for them. . . . Human sacrifices still take place, but it would be unjust to upbraid the Owhyeeans for them. They sacrifice culprits to the gods, as we sacrifice them in Europe to justice. Every land has its peculiar customs. What were the Christians when *auto da fes* were celebrated, and how long have they ceased?'† This ingenious apology for the last atrocities of superstition, which confounds all shades of crime under the specious name of customs, and compares the rites of Moloch and the infernal barbarities of the Spanish Inquisition, with the sanctions of

* Eclectic Review, 2d Series, Vol. XVIII. p. 30.

† Kotzebue's Voyage of Discovery, Vol. III. p. 247.

penal justice,—is in admirable harmony with Captain Kotzebue's panegyric upon the 'precepts of pure morality interwoven with the ceremonies' practised by these same Owhyheans. In illustration of which we need only cite two facts. Such was the sanctity imparted for the time to any individual who performed a *tabu-pori*, (a sort of vigil, during which he was supposed to be in communion with the gods,) that, if he accidentally touched a woman, she must have been immediately put to death; and had he entered a woman's house, it must instantly have been doomed to the flames. This was the religion of these people! So late as about the year 1806, the old King Tamehameha, of whose enlightened religious views, Captain Kotzebue was the panegyrist, offered three men in sacrifice when his queen was *ill*, because the priests declared that her illness was occasioned by the anger of the gods, and that nothing else would remove it. Ten men, we are informed, were secured; and had not symptoms of amendment appeared in the queen, would all have been massacred. 'Every land has its peculiar customs!' Again, as to their pure morality: M. Arago, who visited Hawaii not long after the death of Tamehameha, in 1819, describes the women of that island as shameless beyond all that is usually to be met with among the most degraded savages. This Traveller goes so far as to complain that the English had not already interfered to liberate the people from the absurd superstitions and barbarous customs which still prevailed, and to abolish the tyranny of the priests*. We know not what right the English or any other nation could have had forcibly to interfere in this business; but it is precisely for effecting the emancipation of the people from the yoke of a sanguinary superstition, and the unspeakable pollution of their morals, by the milder means of Christian instruction, that the Missionaries have provoked the malignant abuse of Captain Kotzebue and his coadjutors. These 'destroyers of nations', as the Russian Captain would designate them, have been trying the effect of introducing the light of Christianity among this sensual people, and with a success that has lessened the gains of those traders who profited by their vices, and thrown the most provoking obstacles in the way of European visitors, who were accustomed to riot there in the most unbridled licentiousness. And for this they are stigmatised as fanatics, tyrants, ignorant dogmatists, murderers.

Of the present state of things in the Sandwich Islands, the following extracts from an official document addressed to the Secretary of the Navy of the United States, by Captain Finch,

* See Eclectic Review, 2d Series, Vol. XX. p. 79.

of the American frigate *Vincennes*, will supply the most recent and distinct account. The vessel remained among the Islands from the 2d of October to the 24th of November, 1829.

“ The very advanced stage of the people of the Sandwich Islands, in the points involving civilization, religion, and learning, is so well established, so generally known and admitted, that I forbore to give statements of them equally minute with those I had made respecting Nukuhiva, Tahiti, and Raiatea. Their civilities, letters of correspondence, and transaction of business with me, place them in a just light, and will enable our Government to appreciate and judge them properly, without my saying a word in their favour, beyond the simple declaration, that they are much in advance of the Society Islanders, cheerfully and agreeably enlightened, acquainted limitedly with their own interests, capable of extending them, and sensible of the value of character as a nation. Their indolence of habit, and amiability of disposition, misled the judgement of persons who deny their pretensions to intelligence and capacity for self-management or government. The first being overcome, and their knowledge fully aroused to the advantages which their locality affords, the latter objection will manifest itself to be erroneous. To aid in every way to elevate and instruct them, and increase their self-pride and confidence, ought to be a source of pleasure, as well as the policy of those foreigners who are amongst them ; but such, I am satisfied, is neither the design nor practice of those persons : they pursue, on the contrary, a short-sighted course, watchful of their own immediate gains or advantages, apparently regardless and thoughtless of those who are to succeed them, and whose security, comfort, and prosperity, may be increased or diminished, by the judicious or unwise plans they at present or may hereafter adopt. The gentlemen now at the Sandwich Islands forget that the natives are not the same naked, uninstructed creatures which they were when they first went among them ; and in this forgetfulness, intentional or not, it is immaterial, treat them almost precisely as they did formerly, and condemn their pretensions to knowledge and improved condition. Human nature cannot, nor will the chiefs much longer bear or tolerate such arrogance and injustice. The more the respectability and importance of the chiefs and people are increased by voluntary and generous attentions from foreigners, the greater will be the security insured to themselves. Why will they continue to enjoy the hospitality of the natives, contract engagements to large amounts with them, with full reliance upon their integrity, and yet treat them in a contumelious manner, or with indifference ? Such is, nevertheless, the inconsistency I observed.

“ I am at a loss to decide wherein the foreign residents have just cause to complain of, or to condemn the government of the Sandwich Islands. They affect to believe, that all its measures are dictated by the Missionaries. I really do not think so : they doubtless, in their station as teachers, have influence ; but I rather believe, it is confined as closely as is practicable or possible to that relation, and no other. Unless it was perceived by them, that the Government was about committing an act of indiscretion, or gross blunder, I doubt if their voice

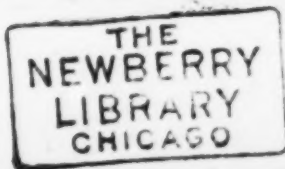
would be heard. It is a most lamentable fact, that the dislike of the Missionaries by the foreign residents, has a tendency, as yet, to paralyze the efforts which the natives are so laudably making, to render themselves worthy of the support and confidence of enlightened Christian and other nations; and this one circumstance will render, for some time to come, the visits by our ships disagreeable to the officers who have to make them. The constant complaining against the Missionaries is irksome in the extreme, and in such contrast with the conduct of the Missionaries themselves, that I could not but remark their circumspection and reserve with admiration: the latter never obtruded upon my attention the grounds or causes they might have to complain; nor did they advert to the opposition they experienced, unless expressly invited thereto by me.

“ If the understandings of the natives are imposed upon by the religious injunctions of the Missionaries, the evil will ultimately correct itself, by the very tuition which they afford the inhabitants, more certainly and effectually than by the denunciation and declamation of foreigners, who are interested and temporary sojourners, without other than moneyed transactions to engage the confidence of the natives, whereas the Missionaries have adventured their families among them, and stand pledged as to the issue of their undertaking before not only the American public, but the world at large.

“ So great was the friendship and correctness of deportment of the chief islanders, that I could scarcely suppose myself to be among a people once and so recently heathen. Variance of language and complexion alone reminded me of it. These views may very widely vary from the opinions of those who have preceded me only a year or two; I can well believe that we do not keep pace (by means of our intercourse) with their improvements. Intervals of three years make wonderful changes, and for the better; careful and recorded observations only will assure us of the reality of them. The present king, as he advances in years, will, I feel pretty well persuaded, be a blessing to his people; his usefulness will, however, depend, in a great measure, upon the choice which he may make in a companion of his power and the cares inseparable. A doubt and difficulty rests upon this interesting point, which cannot too early be removed.

“ By the diffusion of knowledge among the islanders at large, I can readily suppose that the influence of the resident whites, and the abject and slavish adulation and distinction heretofore paid to them, have been diminished in some degree. Will not this circumstance, to a limited extent, serve to explain the sourness and bitterness which the whites cherish, and, on many occasions, display towards the chiefs as well as the Missionaries? ” *Vindication*, pp. 131—135.

In the Islands of the Northern Pacific, however, the moral revolution which has taken place, is not only more recent, but far less complete and more partial in extent, than in the Southern Islands. It was not till the year 1819, that idolatry was suppressed by the enlightened policy of King Rihoriho; soon after which, the first American Missionaries landed on the



shores of Hawaii. But, long after the suppression of the infernal worship, the idols were secretly preserved, the priests cherishing the hope of a counter-revolution. When Messrs. Tyerman and Bennet visited the island in 1822, the moral improvement which had taken place, was very slight and partial, and the manners of the natives presented a disgusting contrast to those of the Christianised islands of the Southern Pacific. The Deputation found the American Missionaries struggling with great difficulties and disadvantages. They had not as yet acquired the language sufficiently to be able to address the natives without an interpreter; and the most injurious misrepresentations had been industriously propagated by the enemies of Christian Missions, respecting the state of things in the Southern Islands, with a view to prejudice the minds of the king, chiefs, and people of Hawaii against both the Gospel and its ministers. The arrival of the English Deputation, with Mr. Ellis, was singularly opportune, and indeed providential. A short time before, the American Missionaries had actually projected a voyage to Tahiti, in company with some of the native chiefs, for the express purpose of ascertaining the real state of things there; but the foreigners opposed to them, had, by their influence, prevented the vessel from sailing. 'At the time of our arrival', say Messrs. Tyerman and Bennet,

'the people were labouring under the influence of the prejudices which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king, and chiefs, and people, in the confidence that the prejudices which had been excited were false and unfounded. We had no idea that this important object was to be answered by our voyage.' *Journal*, Vol. I. p. 407.

This will explain the origin of the fabrications and calumnies transmitted to this country from the Sandwich Islands, where the report of the revolution in morals that had taken place in the Southern archipelago, had spread jealousy and alarm among the foreign adventurers, heathenized Christians from Great Britain and America. This will account too for the peculiar anxiety which is shewn to depreciate and misrepresent the proceedings of the Missionaries in the South Sea Islands. It is, accordingly, in reference to Tahiti chiefly, that Captain Kotzebue has set himself to compose his elaborate and malicious slanders. Tahiti is, from the very completeness of the triumph which the Gospel has there signalised,—from the perplexing, inexplicable change which has banished its voluptuous dances, its Eleusinian orgies, its Paphian abandonment, and naturalised there the simple worship and puritanized morality of the New

Testament,—a stumbling-block and an eye-sore to the infidels, learned and vulgar, of the nineteenth century. Before we proceed to notice a few of the misrepresentations which Mr. Ellis has argumentatively refuted, and which find in the Journal of the English Deputation, so triumphant an exposure, we must place the qualifications and character of the Russian Captain in their proper light.

In the Missionary Journal kept by the late Mr. Tyerman, the following notices occur under the date of March 27, 1824.

‘ March 27. The Russian ship, *Enterprise*, Captain Kotzebue, came to anchor in Matavai Bay. He and several of his officers came on shore, and visited the Missionaries, by whom they were hospitably entertained.

‘ March 29. We paid a morning visit to Captain Kotzebue, on board his ship. Mr. Nott had a long conversation with the Captain, concerning the relation in which these islands stand towards England; Russia apparently coveting the petty, but merely nominal distinction of adding these green specks within the tropics to the measureless deserts of snow-land which constitute her Asiatic empire. There is no disposition at all, however, on the part of the natives, to acknowledge such dependence, under the pretext of alliance with the Autocrat of all the Russias; whereas they would be glad to put themselves under the direct guardianship of England.

‘ In consequence of the Russian vessel being in the harbour, the schools are forsaken, and almost every ordinary occupation suspended. The people are crowding about the strangers, both on shipboard and on shore, with their fruit, hogs, and other commodities for sale. But it was gratifying to observe that not a canoe went out yesterday, and the Sabbath was as sacredly kept by the Tahitians (both converts and half-heathens) as though there were no temptation at hand to break it for the indulgence of curiosity and the profits of commerce; eager as they are to visit the strange ships, and traffic with the strange people. Very differently and very disgracefully, on the other hand, have those born-Christians, the Russians, employed their Sabbath, which, with the exception of a formal and customary service performed on board, could not be distinguished from a day of labour and dissipation.

‘ April 5. Captain Kotzebue dined with us. He is, no doubt, an able navigator, but is not possessed of those social habits and friendly feelings which we have been in the habit of meeting with in all the commanders of the ships of other countries which we have met with. He did not even shew us the attention of inviting us to go on board his ship.

‘ April 6. Captain Kotzebue called upon us to take his leave. At his request, Mrs. Wilson had provided him several articles of provision, which were to be ready by 4 P.M.; but he got under weigh before that time, and went without them. The squally state of the weather was probably the cause of his hasty movement. The Captain did not appear to think the better of these islands on account of their having renounced idolatry and embraced Christianity, though he had every rea-

son to be satisfied with the general behaviour and conduct of the people.' Journal, Vol. II. pp. 86—88.

Mr. Bennet, the surviving member of the Deputation, a gentleman whose distinguished frankness and polished courtesy of manners, added to great knowledge of the world and invincible goodnature, could not fail, one might have thought, to conciliate the rudest sailor,—speaks of the disposition manifested by Captain Kotzebue, as differing most widely from what he had witnessed in any other visitors to the islands.

“The attentions which were paid him (as his own acknowledgements prove) by the natives, the Missionary, and ourselves, were received with a repulsive coldness which even ordinary courtesy might have served to suppress. Whether this arose from natural moroseness of temper, or from the ill-humour which their adopted religion has had to endure, from some others as well as himself, on account of the restraints it has imposed on their former licentious habits,—it must be left to the Discerner of Hearts to determine.” *Vindication*, p. 125.

Want of courtesy might, however, be forgiven;—the Captain was evidently no gentleman; but that might pass, had he not proved himself, by his base return for the hospitality shewn him, a mendacious detractor. ‘Even the heathen,’ remarks Mr. Ellis, ‘have branded with infamy the ungrateful guest.’ The following specimen of his unprincipled insinuations will place his conduct in a sufficiently broad light.

‘Speaking of those natives whom they induced to become their companions in vice, as manifesting “the utmost caution and secresy,” and “the most fearful anxiety lest their errors should be betrayed to the Missionaries,” Kotzebue continues: “An accidental occurrence proved their terrors were not groundless.” And he thus concludes his account of the disgraceful conduct of his sailors:—

“Suddenly the owner (of the house) and his wife disappeared in the night—the house was found empty the next morning—and we could never learn what had become of its proprietors. Have the Missionaries already introduced the *Oubliettes*?”

‘Whether the Author has drawn his illustration from French or from Russian history, he knows best; but the resentment must have been strong which could induce the Writer thus insidiously to charge the teachers of the Christian religion with a crime associated only with the most hated despotism. The inmates were removed by no *oubliette*, or dungeon. What was the real cause of this desertion of their habitation, Mr. Bennet, the surviving member of the Deputation from the London Missionary Society, who was there during the whole of Kotzebue’s stay, shall declare. He states, that the husband removed with his wife towards Taiarabu, until the officers and crew of the Russian vessel had left Matavai, when they returned to their *then* unmolested habitation. These are the circumstances on which Kotzebue grounds

his crimination of those who have introduced a state of things among the people, which, if seen with unprejudiced eyes, and understood, he himself, as well as "Europe, would have admired." But the real fact appears to be, that, under the full influence of those representations of the volatile and licentious disposition and habits of the Tahitians, given in the narratives of Wallis, Bougainville, Forster, and others, he arrived in Matavai Bay on the 14th of March, and remained there till the 24th (O.S.); found that a change in character and manners had taken place, which froze the current of his feelings; that the inhabitants were no longer the idolatrous and lascivious race described by the writers above referred to, but had become a more virtuous and temperate people. To the mortification which this discovery seems to have occasioned, and the restraint which the altered character of the people imposed, there can be little doubt that the gross caricature of religion which the Author has drawn, and those charges of tyranny, &c., against the Missionaries with which his work abounds, owe their origin.

Vindication, pp. 77—79.

Kotzebue's ship was ten days at Matavai, during which he was never further from his ship than the shores of the Bay. He, as well as his companions, was totally ignorant of the native language; and an English seaman was his only interpreter. Yet he has boldly undertaken to furnish a history of the people, an account of their institutions, *language*, and present condition, with strictures on the quality of the religious instruction furnished by the Missionaries, their personal qualifications, their motives and objects. In all this, he must have been perfectly conscious that he was either retailing what he had been told by the enemies of Missions elsewhere, or was drawing wholly upon his invention. At Tahiti, he had no means or opportunity of collecting any portion of this pretended information, which is, in fact, half libel, half romance. His account of the first introduction of Christianity, we must transcribe at length, because the substance of it has been cited in the Westminster Review as authentic history, the Author of the article compromising his own veracity by adopting the impudent fiction. It is proper too, that our readers should be fully aware, that Boki's letter is no solitary instance of deliberate fabrication.

"After many fruitless efforts, some English Missionaries succeeded at length, in the year 1797, in introducing what they called Christianity into Tahiti, and even in gaining over to their doctrine the king Tajo, who then governed the whole island in peace and tranquillity. This conversion was a spark thrown into a powder-magazine, and was followed by a fearful explosion. The new religion was introduced by force. The maraes, as well as every memorial of the deities formerly worshipped, were suddenly destroyed by order of the king. Whoever would not instantly believe the new doctrine, was put to death. With the zeal for making proselytes, the rage of tigers took possession of a people once so gentle. Streams of blood flowed—whole races were ex-

terminated; many resolutely met the death they preferred, to the renunciation of their ancient faith. Some few escaped by flight to the recesses of the lofty mountains, where they still live in seclusion, faithful to the gods of their ancestors.

“Ambition associated itself as usual to fanaticism. King Tajo, not content with seeing, in the remains of his people, none but professors of the new faith, resolved on making conquests, that he might force it on the other Society Islands. He had already succeeded with most of them, when a young hero, Pomareh, king of the little island of Tabua, took the field against him. What he wanted in numbers, was supplied by his unexampled valour and his superiority in the art of war.

“He subdued one island after another, and at last Tahaiti itself, and, having captured its king, offered the zealot murderer of his innocent subjects as a sacrifice to their manes. Subsequently, he subjected to his sceptre all the islands which had hitherto remained independent, and, as sovereign of the whole archipelago, took up his residence in Tahaiti. He left to the conquered kings the government of their islands, requiring from them a yearly tribute in pigs and fruit.

“Peace was thus restored to Tahaiti and the whole archipelago. Pomareh was a wise and mild ruler. He left his subjects undisturbed in their new religion, although he did not profess it himself. The Missionaries, limited to their powers of persuasion only, found, however, means to retain the people in their doctrine, so that the refugees of the mountains preferred remaining in their retreats, to finding themselves objects of hatred and contempt amongst their countrymen. At length, Pomareh himself, with his whole family, yielded to the arguments of the Missionary Nott, allowed himself to be baptized, and died as a Christian in the prime of life, in consequence of an immoderate indulgence in the spirituous liquors which he had obtained from the ships of his new brethren.

“True genuine Christianity, and a liberal government, might have soon given to this people, endowed by nature with the seeds of every social virtue, a rank among civilized nations. Under such a blessed influence, the arts and sciences would have taken root, the intellect of the people would have soon expanded, and a just estimation of all that is good, beautiful, and eternally true, would have refined their manners, and ennobled their hearts. Europe would soon have admired, perhaps have envied, Tahaiti: but the religion taught by the Missionaries is not true Christianity, though it *partially* comprehends some of its dogmas, *but ill understood* even by the teachers themselves. A religion, the introduction of which requires force, cannot, for this very reason, be genuine Christianity.

“It (the religion taught by the Missionaries) has put an end to human sacrifices, *but infinitely many more human beings have been sacrificed to it, than ever were to their heathen gods.*

“The elder Forster estimated, as we have already mentioned, the population of Tahaiti at one hundred and thirty thousand souls *at least*. Allowing that he over-calculated by even as much as fifty thousand, still eighty thousand remained: and as the present population exceeds not eight thousand, so nine-tenths must have disappeared. Ardent

spirits, introduced by the Europeans and Americans, and the diseases with which these nations have infected the natives, may indeed have much increased the mortality ; but a number of islands in the South Seas are visited by them, where no diminution of population is observed. There is no account extant that small-pox, or the plague, ever raged here ; it was therefore the bloody introduction of the religion of the Missionaries" (called, by Kotzebue's Translator, *the bloody persecution instigated by the Missionaries*) "which performed the office of the most desolating infections. I am ready to believe that these good people were themselves shocked at the consequences of their proselytism, but they have completely consoled themselves," &c.'

Vindication, pp. 17—19.

We shall compress into as few words as possible the counter facts. No ship with English Missionaries ever approached the shores of Tahiti till 1797, the year in which Kotzebue represents them as having *at length* succeeded in establishing their religion by force of arms. No native became a convert till the year 1812, fifteen years afterwards. No such person as King Tajo ever existed, the character as well as the name being purely imaginary ; nor is there any account among the natives of an attempt on the part of a King of Tahiti to invade the Society Islands. There is no island known under the name of Tabua in the Pacific. Pomareh, its supposed king, (by whom must be meant Pomare II., who was the individual who allowed himself to be baptized,) was born in Tahiti ; of which island, at the time of his birth, his father, Pomare I. was king, and to whom he quietly succeeded. The elder Pomare, instead of being sacrificed by 'the young hero' his son, died suddenly as he was very quietly proceeding from the shore of Pare towards the Ship Dart, then leaving the harbour ; and he bequeathed, with his sceptre, his idols to his son and successor, by whom they were worshipped until idolatry was abolished in 1815.

The Missionaries, from their first arrival in 1797, were exposed to the greatest hardships and dangers, owing chiefly to the machinations of their own worthless countrymen. 'Some 'desperadoes of Europe,' says Turnbull, 'at that time residing 'among the natives, instead of assisting these worthy men in 'their forlorn situation, took a malicious pleasure in counter-acting their efforts on all occasions, misrepresenting their 'views, and endeavouring to stir up the natives to outrage and 'violence.' These hardships they bore with patient resignation, till, ten years after the first arrival of the Duff, they were obliged to flee the island, in consequence of the desolating wars then raging between Pomare and the rebel chiefs of Tahiti, *both parties* being pagans, and the victors offering the vanquished in sacrifice to their gods. These must be the wars which Kotzebue describes as a bloody religious persecution,

carried on by the Christian king, Tajo, the 'zealot murderer of 'his subjects,' at the alleged instigation of his supposed Christian teachers. The immediate occasion of the destructive and protracted war, which ultimately compelled the Missionaries to quit the island, was the refusal on the part of the chiefs of Attahuru to give up the national idol, which the king wished to transport to the district of Taiarabu. Pomare, defeated by his rebel subjects, took refuge in the island of Eimeo, where, of all the Missionaries, Mr. Nott alone remained: his colleagues had all left the islands, in 1809, for Port Jackson.

It was during his exile from his native island, that Pomare first evinced a contempt for the idols of his ancestors, and a disposition to listen to the instructions of the Missionaries. Towards the close of 1811, the Missionaries who had retreated to Port Jackson, returned to Eimeo, to recommence their labours in that island. They were received by Pomare with warm demonstrations of joy; and it soon became evident, that adversity had subdued his spirit and softened his heart. He eventually professed his belief in the true God and the Lord Jesus Christ; shortly after which, two chiefs arrived from Tahiti, inviting his return to resume the government of his hereditary dominions. His departure in this critical state of mind was, at the time, much regretted by the Missionaries, who remained at Eimeo, as it deprived him of the instructions of his teachers, and exposed him to a severe ordeal. The chiefs of Tahiti were far from unanimous or cordial in their allegiance; and many of Pomare's allies and relatives, who ascribed all his reverses to the respect he had shewn towards the foreigners, declared that he must not expect his affairs to be retrieved, since he had despised and forsaken the gods of his fathers. The king, however, notwithstanding the strong inducement to defection, or at least to politic dissimulation, remained steadfast. In 1813, two of the Missionaries ventured to revisit Tahiti, in consequence of hearing that some of the inhabitants had renounced idolatry, and professed to believe in the Christians' God. About the same time, the first place for Christian worship ever erected in Eimeo, was publicly opened; when thirty-one natives professed their wish to abandon their superstitions, and worship Jehovah. In the autumn of 1814, after an absence of two years, during which he had vainly endeavoured to re-establish his authority, Pomare returned to Eimeo with a large train of adherents, all professing to be converts to Christianity. They were followed by numbers of fugitives, who, in the civil war which had afresh broken out between the hostile tribes, had sided with the vanquished party, and by numbers who, having secretly embraced Christianity, feared the vengeance of the idolaters. Now, indeed, the contest began to assume the

character of a religious quarrel; but the Christians, instead of being the authors, were the victims of the aggression. The following is the account of the events which ensued, given at the time by the Missionaries on the spot.

“The idolatrous chiefs of Pare, and the chief of Hapaiano, got some of the chiefs of Matavai to join them in a conspiracy against the *Bure Atua*, (or Christians,) and it was proposed to cut them off entirely, root and branch. But, thinking themselves unequal to the task, those of the new religion being already formidable, both in number and respectability, they acquainted the chiefs of Atahuru and Papara with their views, and invited them to join. These, though their ancient rivals and enemies, came most readily into the measure, and prepared to unite with them without delay; and, on the night of July 7th, these combined forces were to fall, without mercy, on those who had renounced heathenism, and exterminate them; but some of the parties being rather dilatory, and secret intelligence having been conveyed to the party whose ruin was determined upon, and they happening to be that evening, most of them, together by the sea-side, they quickly got on board their canoes, and set sail for Eimeo, where they arrived, and were safely landed the following morning. The disappointed chiefs then quarrelled among themselves; and the Atahuruans, &c. fell upon the Porionu party, that is, upon the party who had invited them. They fought; the Porionu party were defeated, and a number of men killed, among whom was one of their principal chiefs, and a promoter of the war. The Atahuruans, and those of Papara, being joined by Taiarabu, burnt and plundered the whole of the north-east part of Tahiti, from the borders of Atahuru to the isthmus. The question about religion seemed quite forgotten; and the different parties fought to revenge old quarrels, that happened many years ago. Some time after, the Taiarabu people quarrelled with those of Papara and Atahuru, fought with them, but were defeated and driven to the mountains.” *Vindication*, pp. 32, 33.

Subsequently to this event, the pagan chiefs sent messengers to the refugees in Eimeo, inviting them to return; and Pomare resolved, at the head of his adherents, again to make the attempt to recover his authority. He sent a flag of truce and proposals of peace, and was at length allowed to land. Negotiations were in progress for the adjustment of all differences, with every shew of amity, when, on Sunday, Nov. 12, 1815,

“the heathen party, taking advantage of the day, and of the time when the king and all the people were assembled for worship, made a furious, sudden, and unexpected assault, thinking they could, at such a time, easily throw the whole into confusion. They approached with confidence, their prophet having assured them of an easy victory. In this, however, they were mistaken. We had warned our people, before they went to Tahiti, of the probability of such a stratagem being practised, should a war take place; in consequence of which, they attended worship under arms; and, though at first they were thrown

into some confusion, they soon formed for repelling the assailants : the engagement became warm and furious, and several fell on both sides.

“Soon after the commencement of the engagement, *Upufara*, the chief of Papara, (the principal man on the side of the idolaters,) was killed: this, when known, threw the whole of his party into confusion, and Pomare's party quickly gained a complete victory. The vanquished were treated with great lenity and moderation; and Pomare gave strict orders that they should not be pursued, and that the women and children should be well treated. This was complied with; not a woman or child was hurt; nor was the property of the vanquished plundered.

“After this, *Pomare* was, by universal consent, restored to his former government of Tahiti and its dependencies; since which, he has constituted as chiefs in the several districts, some who had for a long time made a public profession of Christianity, and had, for many months, attended the means of instruction with us at Eimeo.

“In consequence of these events, idolatry was entirely abolished, both at Tahiti and Eimeo; and we had the great, but formerly unexpected, satisfaction of being able to say, that Tahiti and Eimeo, together with the small islands of Tapuamanu and Tetaroa, are now altogether, in profession, *Christian Islands*. The gods are destroyed; the maraes demolished; human sacrifices and infant murder, we hope, for ever abolished; and the people, every where, calling upon us to come and teach them.”

‘These quotations, written at the time, by individuals on the spot, and who could have no inducement to attempt to deceive, will satisfy every candid mind, that Christianity was not introduced to Tahiti by force, and will fully exonerate the Missionaries from the malicious accusation brought against them.’ *Ib.* pp. 34, 35.

Thus, the only war which has taken place in Tahiti, since any of the natives have embraced the Christian religion, occurred nearly twenty years after the date which Kotzebue assigns to the forcible establishment of Christianity in that island, and originated in a treacherous and unprovoked aggression of the idolaters.

But we have yet to notice the most diabolical part of Kotzebue's charge; that which ascribes to the religion taught by the Missionaries, and to the bloody persecution which they are accused of having instigated, the incredible and absurdly exaggerated depopulation of these islands. In the year 1797, when the first missionaries arrived, the period subsequently to which Kotzebue represents nine-tenths of the inhabitants to have been destroyed, the total population of Tahiti (including Taiarabu) did not amount to 17,000. The fallacy of the premises on which Forster rested his calculation, is satisfactorily pointed out by Mr. Ellis. His computation was founded on the number of fighting men present with the fleet of canoes collected at Pare in 1774, who, he was told, all came from two districts; and he multiplied what he *supposed* to be the average

number of men, by the *supposed* number of districts. It is obvious, that nothing can be more loose and conjectural than such calculations; and Mr. Ellis remarks, that he should have multiplied by five, or, at most, by six, instead of by twenty-four or forty-three. Captain Cook, estimating the population by the number he saw collected at one place, multiplied by the geographical extent of the island, carried it as high as 200,000; and this in an island which Kotzebue represents as not containing at present more than 8000 souls! There can be no doubt, however, that the South Sea Islands were at one period far more populous than they are at present; and it appears also, that, prior to their discovery by Captain Wallis, depopulation was taking place to a frightful extent, and in an accelerating ratio. Tati, a native chieftain, said with great emphasis to one of the Missionaries in 1815: 'If God had not sent his word at the time He did, wars, infant murder, and human sacrifices would have made an end of the small remnant of the nation.' Human sacrifices, according to native testimony, had been of comparatively recent introduction into Tahiti; but, soon after they were first instituted, they were offered with great frequency, and in appalling numbers. The depopulation which has taken place during the last two or three generations, is fully accounted for.

'In addition to a disease, which, as a desolating scourge, spread, unpalliated and unrestrained, its unsightly and fatal influence among the people, two others are reported to have been carried thither; one by the crew of Vancouver in 1790, and the other by means of the *Britannia*, an English whaler, in 1807. Both these disorders spread through the islands; the former almost as fatal as the plague, the latter affecting nearly every individual throughout all the islands. Next to these diseases, the introduction of fire-arms, although their use in war has not, perhaps, rendered their engagements more cruel and murderous than when they fought hand to hand with club and spear,—has most undoubtedly cherished, in those who possessed them, a desire for war, as a means of enlarging their territory, and augmenting their power. Pomare's dominion would never have been so extensive and so absolute, but for the aid he derived, in the early part of his reign, from the mutineers of the *Bounty*, who attended him to battle with arms which they had previously learned to use with an effect which his opponents could not resist. Subsequently, the hostile chieftains, having procured fire-arms, and succeeding in attaching to their interest European deserters from their ships, considered themselves, if not invincible, at least equal to their enemies, and sought every opportunity for engaging in the horrid work of accelerating the depopulation of their country. Destruction was the avowed design with which they commenced every war, and the principle of extermination rendered all their hostilities fatal to the vanquished party.

'Another cause most influential in the diminution of the Tahitian

race, has been the introduction of the art of distillation, and the extensive use of ardent spirits. They had, before they were visited by our ships, a kind of intoxicating beverage called *ava*; but the deleterious effects resulting from its use, were confined to a comparatively small portion of the inhabitants. The growth of the plant from which it was procured, was slow; its culture required care; it was usually *tabued* for the chiefs; and the common people were as strictly prohibited from appropriating it to their own use, as the peasantry are in reference to game in England. Its effects also were rather sedative than narcotic or inebriating. But after the Tahitians had been taught by foreign seamen and natives of the Sandwich Islands, to distil spirits from indigenous roots, and rum had been carried to the islands in abundance as an article of barter, intoxication became almost universal; and all the demoralization, crimes, and misery, that follow in its train, were added to the multiplied sorrows and wasting scourges of the people. It nurtured indolence and spread discord through their families, increased the abominations of the *Areoi* society, and the unnatural crime of infanticide. Before going to the temple to offer a human sacrifice to their gods, the priests have been known to intoxicate themselves, in order that they might be insensible to any unpleasant feelings this horrid work might excite.

‘These causes, operating upon a people whose simple habits of diet rendered their constitutions remarkably susceptible of violent impressions, are, to a reflecting mind, quite sufficient to account for the rapid depopulation of the islands within the last fifty or sixty years.’

Ellis's Polynesian Researches, Vol. I. pp. 106—108.

Of the existence and activity of these causes of depopulation,—infanticide, human sacrifices, frequent wars, debaucheries, and the diseases introduced by profligate Europeans, Kotzebue could not be ignorant; in fact, he elsewhere admits the facts; and yet, he has the effrontery to represent ‘the bloody introduction of the religion of the Missionaries’ as the sole cause of the desolation, antedating its introduction nearly twenty years, to give colour to his malignant falsehood! With equal truth might it be alleged, that the labours of Brainerd have occasioned the rapid decrease of the native tribes of North America. That the Russian Captain could be so stupid as to believe his own representation, we cannot imagine. However this may be, the philanthropist will rejoice to learn, what indeed could not have been doubted by any rational person, that although, sixteen years ago, the nation appeared on the verge of extinction, since the year 1820, the population has been rapidly increasing. Mr. Ellis estimates the present number of inhabitants in Tahiti, at about 10,000; in Eimeo and Tetuaroa at (probably) 2000; the Leeward Islands are supposed to contain an equal number. The total population of the Georgian and Society Islands, together with the adjacent clusters, with which the natives maintain constant intercourse, and to which Chris-

tianity has been communicated by either European or native teachers, comprises nearly 50,000 persons; and the Marquesas may contain, Mr. Ellis thinks, upwards of 30,000 more.

We have, perhaps, already occupied too much room in exposing the wilful misrepresentations of the Russian Navigator; and we shall dismiss him and his admirers after briefly noticing a few of his minor offences. The Missionary Wilson, to whose cordial hospitality and friendly services, Kotzebue owns himself to have been personally indebted, is stigmatised as 'an uneducated sailor', 'originally a common sailor', who had confused the 'half savage' natives with his dogmas, instead of teaching them pure morality, and as an instigator of the bloody persecution. Mr. Wilson never was a sailor. Prior to his connexion with the Missionary Society, he was a member of the church under the pastoral care of the late Rev. Dr. Waugh. The rest of the libel is beneath notice; but we may just add, that what either the teachers or the taught understood of Christianity, their treacherous visiter could not possibly judge, owing to his ignorance both of the Christian doctrine itself, and of the language in which the instructions of the Missionaries were communicated. Again, in order to estimate 'the effect of the *catastrophe*' occasioned by the introduction of Christianity, Kotzebue would have us compare Christian Tahiti with the golden age of the island, when the time of the amiable Pagans was passed 'in *indolence* and enjoyment'. Then, 'oppressed 'by no care, burdened with no toil, tormented by no passion, 'the Tahitians passed a life of enjoyment under the magnificent 'sky of the tropics, amid scenes worthy of paradise.' Now, 'among *the remains of these murdered people*, their former 'admirable industry, and their joyous buoyancy of spirits, have 'been exchanged for continual praying and meditating. The 'Tahitians of the present day hardly know to plait their mats, 'make their paper stuffs, or cultivate a few roots. They content themselves with the bread-fruit, which the soil yields 'spontaneously in quantities more than sufficient for their reduced population. Their navy, which excited the astonishment of Europeans, has entirely disappeared,' &c. &c. Passing over the palpable contradictions in this representation, which makes the Tahitians to have been in former times distinguished at once by their 'indolence' and by their 'admirable industry',—to say nothing too of the Writer's entire incompetency to judge of the present condition of a people with whom he had scarcely any intercourse,—we shall simply transcribe the following statement of facts from Mr. Ellis's Vindication.

'When Turnbull, who was at Matavai in 1803, arrived, there was

one ship in the bay. As soon as he anchored, he learned from the master of this ship, and the Missionaries who visited him, that provisions were scarce ; and some time afterwards he writes :

‘ “ We found the report of the Missionaries, of the dearth prevailing in the island, too true ; for we had as yet been able to procure *no fresh provisions*, except a pig sent to us by one of the Missionaries.”

‘ So great is the difference, in this respect only, between the state of the islanders at that period, and at the present time, that now more than *thirty ships* sometimes touch at Tahiti in the course of the year, and obtain supplies ; besides which, five or six annually procure refreshments at other islands.

‘ As to the disappearance of their *navy*, (the fleets of canoes mentioned by Cook and Forster,) they were nearly annihilated in the native wars which occurred before the Missionaries landed, and entirely so before the people became Christians ; but, since becoming Christians, they have acquired a navy superior to any that ever before existed in the islands.

‘ Even the construction of his own vessel, the *Predpriatie*, Captain Kotzebue tells us,

‘ “ Was not likely to interest her (the queen’s) curiosity, as she was herself the owner of a well-built English merchant-ship.”

‘ This ship trades regularly between the islands and New South Wales. Other chiefs also possess small vessels, and large boats or schooners, built by themselves, under the direction of European workmen. The natives of the neighbouring, or Society Islands, have, besides those now in hand, built seven vessels, from forty to seventy tons burden. These trade to different islands of the Pacific ; and the natives are making rapid advances in commercial enterprise.’

‘ Though Kotzebue states that no spinning-wheel or loom has yet appeared, all who know any thing of the islands know that both have been taken there by Missionaries, and the natives taught to spin and weave, and that a number of the natives have obtained, and worn, cloth spun and woven in the islands. The apparatus for sugar-manufactories was sent out by the Missionary Society in 1818 ; and, for the last ten years, the people in Tahiti, and its neighbourhood, have made excellent sugar.

‘ There is a plantation a few miles to the south of Matavai, and not far from the true situation of Port Papeete, belonging to a nephew of one of the late Missionaries. It is cultivated by natives, and yields sometimes ten tons of sugar in the year, which is sold for, perhaps, two thousand dollars. There is another plantation at Papara, belonging to the chief of the place, and a son of one of the Missionaries, who is master of a native vessel.

‘ The queen possesses, we are told, a pair of horses ; there are nearly twenty in the island. Most of the chiefs possess cattle ; but to whom are they indebted for them ? Captain Cook, indeed, left some, but the natives destroyed them. At my arrival at Tahiti in 1817, there was not a single animal of this kind on the island. When the Missionaries returned to Tahiti, they took cattle from Eimeo, where they had preserved them during the destructive wars that had ravaged Tahiti. From these, and others since brought from New South Wales, there

are now, perhaps, not fewer than three hundred head of cattle in Tahiti, and ships are supplied with fresh meat, of excellent quality, at an average of three-pence per pound. Was it ignorance, or some more culpable feeling, that induced the author to say,

‘ “ Cattle have been brought to them ; but, in consequence of the introduction of Christianity, the few that remain have fallen into the hands of the strangers, and have become so scarce,” &c.

‘ Cattle might not be so numerous when Kotzebue was there, as they have since become ; but no fresh importation has taken place. In either case, all confidence in his testimony must be destroyed, though in the one he is less criminal than in the other. In 1818, we conveyed the first cattle to the Leeward Islands ; others have since been brought from Port Jackson, and they are now spread throughout the whole groupe.

‘ The trades of carpenter, smith, turner, mason, cotton-spinner, weaver, &c., the culture of cotton, sugar, tobacco, (with the latter, one hundred and fifty acres were at one time planted,) coffee, and other products of the soil, with salt-making, and various minor arts, have been taught to the natives by the Missionary artisans, and convey the best refutation of the insinuation, that the Missionaries encourage idleness. On the contrary, when the present daily employments of those who have yielded themselves to the influence of Christianity, are compared with their former habits, even the *charge of idleness* falls to the ground. Industry, and a love of labour, are so totally ungenial to the natural dispositions of the natives, that it might have afforded, to a candid observer, matter of no little gratification, to remark, that they had actually made such advances as they have done, in those praiseworthy attainments.’ pp. 62—68.

We now turn from the pitiable display of prejudice and malignity which has called forth Mr. Ellis’s able ‘ Vindication,’ to the interesting record of one of the most remarkable voyages ever undertaken since Sir Francis Drake first executed the bold project of crossing the Pacific. It must be known to most of our readers, that in the year 1821, the Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq., of Sheffield, were deputed by the London Missionary Society, to visit, in the first instance, their stations in the Islands of the South Seas ; and subsequently to extend their embassy to Java, the East Indies, and Madagascar. The Deputation sailed from Gravesend, May 5, 1821. On August 1st, they reached the parallel of 69° 30’ S., in the longitude of Cape Horn, and began to double that formidable cape ; on the 28th, they fell in with the south-east trade-winds, and on the 19th of September, ‘ the first green island of the west ’ saluted their eyes about sun-rise. We must transcribe the striking reflections which occur in the joint Journal of the Deputation under the date of September 16th (Sunday).

‘ Where we have held public worship to day, (Lat. 16° 59’ S.,

Long. 133° W.,) it is probable that God was never acknowledged before since the Creation. It is an affecting consideration, that whether we follow the same meridian round the globe, north and south, or the same parallel of latitude, east and west, it will not conduct us across a single spot where the true God is known or served. If we traverse the meridian, and encircle the earth, north and south, we shall pass over the western parts of North America, where all is darkness: if we follow the parallel of latitude, till the extremes of "east and west become the same," we shall intersect South America and Africa, Madagascar, New Holland, the New Hebrides, and the Friendly Islands, (leaving Tahiti and its dependencies a little to the right of our return,) where all—all is darkness. In the little islands last mentioned, the true light has at length shined, and thousands of their Gentile inhabitants know the day of their visitation. When shall the Sun of Righteousness arise over all the nations, with healing beams? Lord God, Thou knowest!

'It is now nearly four months since we saw land, or (with the exception of two) any other ship than our own,—any other human beings than ourselves. All this time we have been in the centre of a circle of ocean, whose circumference may be a hundred miles, under a canopy of sky, diversified by day with ever-varying clouds, and beautiful by night with those resplendent stars and planets which are seen no where to so much advantage as from the plane of the great deep. Every instant, the centre of our floating circle has been changing place, while the horizon-ring has moved with it in exact agreement, and at the same invariable distance. This idea, and the image connected with it, reminds us of Him, concerning whom the ancients said, "His centre is every where, His circumference, nowhere.'" Vol. I. p. 53.

On the 25th of September, Tahiti rose to view 'in all its grandeur and loveliness,'—'more grand,' say the Writers, 'in the height of its mountains, and more lovely in the luxuriance of its valleys, than our imaginations had ever pictured it from the descriptions of former visitors.'

'We had before us, in exquisitely undulated outline, the two peninsulas of which Tahiti consists; the whole rendered more striking by the shadowy obscurity which clouds of different hues and density cast over it. In a few hours, as we drew nearer, the beautiful region unveiled itself in all its enchanting variety of hills and plains, woods and waters: hills green up to their peaks, twice the height of Snowden; plains spaciouly opening from between the high-lands towards the shore, where the dwellings of the population were thickly sprinkled under the shade of scattered trees; woods of gigantic growth and tropical ramification, so different from British forest-scenery; and water bursting in brilliant cascades from the rocky eminences, then winding in rivulets through the valleys to the sea.' Vol. I. pp. 58, 59.

We may take this opportunity of remarking, that one very pleasing feature of this journal is the vivid description of pic-

turesque scenery and natural objects, with which the narrative is continually enlivened. The volumes are indeed full of the most entertaining variety of anecdote, description, and scientific information; and, independently of the interest of the work as a Missionary journal, it is a valuable accession to our geographical literature. As we intend to devote the remainder of the present article to details relating to the Southern Islands, we shall premise a few remarks upon their relative position and physical character.

Tahiti is the most extensive and lofty of the cluster which received from Captain Cook the name of the Georgian Islands; as the adjacent cluster, of which Huahine is the principal, were named, in honour of the Royal Society, the Society Islands. By Malte Brun and other geographers, both clusters, though politically as well as geographically distinct, have been improperly included under the latter designation. They are distinguished by the resident traders as the Windward and the Leeward Islands. If included under a common name, that of the Tahitian Isles would seem to be the most proper. Under the general appellation of the South Sea Islands, must be comprehended the distinct groupes of the Marquesas, on the N. E., the Harvey Islands, S. W., the Friendly Islands, the Navigators' Islands, the New Hebrides, and all the various clusters scattered over the Southern Pacific, between Tahiti and the coasts of Australia. Tahiti, which consists of two peninsulas, united by a broad isthmus, is one hundred and eight miles in circumference. The interior is filled with mountains, which sometimes diverge in short ranges towards the shore, sometimes rise in pyramidal peaks and cones: the loftiest summit is between 6000 and 7000 feet above the sea. The adjacent island of Eimeo or Moorea, about thirteen miles west of Tahiti, does not exceed twenty-five miles in circumference; but, in picturesque beauty, as well as in the excellence of its harbours, it surpasses, Mr. Ellis says, every other in either the Georgian or the Society clusters. It is surrounded with a reef of coral, which forms a ring, in some places one or two miles distant from the shore, in others joined to the beach. This reef is adorned with several small and verdant islets, some of them covered with cocoa-nut groves, and affording a favourite retreat, or 'watering place,' to the inhabitants of the larger islands. On the northern side of Eimeo is Taloo harbour, described in the present volumes, as 'one of the most secure, capacious, and beautiful ports in the world, where five hundred vessels might ride in perfect safety, while wood and water may be obtained within a few yards of the anchorage.' To the south of the Tahitian groupe is a cluster called the Austral Islands, of which the principal bears the name of Rai-vavai or High Island, on account of the precipitous cliffs which

surround the coast. In general, the mountains which form the main mass of the island, and which are in part of primitive and secondary formation, in part of volcanic origin, are surrounded with a border of low alluvial land, extending to the sea, from which it has evidently been gained. This fertile border is in some places a mile in breadth, and is planted with the bread-fruit-tree, the cocoa-nut tree, the Chinese mulberry-tree, the banana, and other tropical productions. That the tide formerly flowed even to the foot of the mountains which rise abruptly from this level tract, cannot, we are told, be doubted, the soil consisting of earth intermingled with marine relics.

‘ The cause why the sea has abandoned so much ground, now constituting the low borders of this and other islands, may be sought in the extraordinary formation of the coral reefs which encircle them. Before these had attained sufficient extent and elevation, the tide must have had full access to the foot of the mountains ; and the many high cliffs which rise abruptly from the inland side of these level tracts, seem to indicate that the islands themselves were once much larger than they now are ; and, consequently, that the sea has removed all the ground which lay between the present steep faces of the mountains and their original boundary. At a very remote period, no doubt, the coral-worms began their labours, and these minute but wonderful artificers probably laid the foundation of their stupendous structures upon the rocks, from which the washing of the sea had cleared the earth and looser strata. As the reefs grew beneath the flood, the force of the ocean against the land would be gradually diminished ; and when the former reached the surface of the water, they would afford (as they do now) protection to the shore from all further encroachment on the part of the tide. Depositions from the sea, and earth brought by rains from the high lands, would gradually fill up the space left between the reefs and the mountains. This has been done to a considerable extent, and the soil so accumulated is now covered with the richest vegetation. Thus, those immense basins (called lagoons, so far as they are occupied by water) were formed, of which the coral ramparts on the one side, and the tall cliffs on the other, are the boundaries. In some cases, the reefs run to the foot of the mountains ; but, in general, they rise at some distance—from a few yards to two or three miles. Upon these rugged circumvallations, the waves beat with perpetual violence ; while, in those hollows between them and the low, flat coast, the lagoon is diffused in blue tranquillity, and, except when lashed into turbulence by the winds, scarcely a breaker is seen on the beach. Under the direction of a wise and beneficent Providence, how much are these islands indebted to the poor and slender coral insect, for the construction of those mighty moles that curb the fury of the mightier deep, and, by their happy interference, have occasioned those fruitful lines of level soil to spread between the hills and floods, which furnish the inhabitants with the principal part both of their food and raiment ! ’

Vol. I. pp. 215, 16.

The islands of Tahaa and Raiatea (in the Society or Leeward

Groupe) lie within the enclosure of the same reef, in which there are only a few narrow openings that will admit the passage of large vessels.

The water *within* this rocky circumvallation is generally shallow, affording good anchorage without; the depth is unfathomable. The reef is from forty to fifty yards in breadth, and stands little above the level of the sea, of which the breakers are continually foaming upon it. This amazing mole is one mass of dead coral,—as the material of which it is composed is called, when the insects that wrought it have finished their labours, and die sepulchred in their own dwelling. For, as no successors can carry the masonry above their native element, when these cities of the deep (more populous than the world itself, reckoning man and the nobler animals only) reach the surface, the generation of builders either becomes extinct, or thenceforth extends the edifices laterally to unimaginable depths and breadths beneath the abyss. It has been indeed asserted, that the coral-insects always commence their operations in shoal-water, or on the tops of submarine mountains, which may be higher from the bottom of the ocean than the Andes or Himalayans rise through the atmosphere; but, unless those regions could be explored, ten thousand fathoms lower than plummet ever sounded, it must remain a mystery, *whence* such minute agents begin their accumulations, *how* they carry them on without substantial materials, and *where* (except within the washing of the waves) it has been said to them, “Thus far shall ye go, and no further.”

Tahaa lies northward of Raiatea, the straits between being from one to two leagues broad; the former about forty, and the latter fifty miles in compass, though twice that length would scarcely measure the one or the other, if the bays and harbour were coasted. Tahaa in particular is so irregularly shaped, that the people themselves compare it to the cuttle-fish, the projecting headlands and intrusive creeks resembling the many tails or *tentacula* by which that animal, so frequent in these seas, catches its live food, and which, being furnished with suckers, have power, in the larger species, to detain a man under water till he is drowned, as by an incubus, and becomes the monster's unresisting prey. Tahaa and Raiatea (like a well-wedded couple) are also distinguished beyond others of the groupe to which they belong, by the number of beautiful little *motus* that peep above the water around them, and might pass for their infant progeny. Nor need this be regarded as altogether a fanciful assimilation: these *motus* all stand upon the reef, waving their palms over the lagoon; and if the invisible architects continue to aggrandize them, only atom by atom, through a computable period, they must arrive at length at the state and dignity of islands. Not less than fifty-four of such dependencies encircle Tahaa alone. These, though unpeopled, are valuable property, claimed by the land-owners of the opposite district of the mother land; and they are much frequented for the fruits spontaneously produced upon them, and the fish which abound on their shores.’ Vol. I. pp. 559, 560.

The inhabitants of Tahaa were formerly esteemed among the bravest and fiercest warriors of the west, and, from their proximity, were especially the terror of their neighbours the Raia-

teans, to whose sovereign, however, the king of Tahaa was tributary. The supremacy claimed by the former appears to have been of an ecclesiastical or pontifical character, like that of the Lord of the White Elephant among the Buddhist princes. Opoa, the royal residence, was 'the metropolis of idolatry,' not in Raiatea only, but throughout all the Southern Pacific Islands within a compass of five hundred miles.

'Hither, from every shore, human victims, ready slain, were sent to be offered on the altar of Oro, the god of war, whose principal image was worshipped here with the most bloody and detestable rites. To describe the various maraes and their appurtenances, the priests and their sorceries, the sacrifices, feastings, and fightings of the votaries at this hideous rendezvous, would only be to exhibit, in aggravated language, scenes of disgusting horror similar to those which have already occupied our pages. The sovereigns (of the island), who always took the name of Tamatoa, were wont to receive presents from the kings and chiefs of adjacent and distant islands, whose gods were all considered tributary to the Oro of Raiatea, and their princes owing homage to its monarch, who was Oro's hereditary high-priest, as well as an independent divinity himself. Happily, nothing but the ruins of maraes remain; and Opoa, flourishing in all the unpruned luxuriance of tropical vegetation, is one of the loveliest and most peaceful spots in all these regions of beauty and fertility. The population, since the removal of the king and his family to the Missionary station on the shore, having forsaken their former haunts, this place, which for ages knew no quiet by day or by night, is now a solitude.' Vol. I. pp. 529, 30.

About a mile westward of the Missionary station, is a deserted royal *marae*, dedicated, in the times of idolatry, to 'Oro and his two daughters,' and which was upheld for the convenience of finding a pretext to get rid, from time to time, of obnoxious persons of either sex. The men slain, whether in war or by assassination, were presented to the Tahitian Ares; the women, to his not less ferocious daughters. The human sacrifices brought hither were not, however, allowed to remain and infect the atmosphere, but, after lying for a time upon the altar, were transported to Oro's metropolitan temple at Opoa, which was the common Golgotha of his victims.

It appears, however, that almost every island had not only its king, but its patron deity, and its holy place of sacrifice and sepulture. Huahine, another island of the same cluster, and one of the most beautiful, had for the chief of its many idols, a deity named Tani. On the banks of a magnificent lagoon, five miles in length, and one in width, surrounded with the richest scenery, is situated the great metropolitan *marae* of Huahine, near the abode of its sovereigns. Hard by this *marae* stands a famous tree, sacred to Tani, and which may be regarded as the most extraordinary natural production of these islands. It is of

the species called by the natives *aoa*, which in its growth resembles the banyan-tree, and is probably a variety of that remarkable production, a sort of fig-tree.

‘The trunk is composed of a multitude of stems grown together, and exhibiting a most fantastical appearance from the numerous grooves which run vertically up the bole, and which are of such depth that a transverse section would rudely resemble the axle and spokes of a wheel without rim. The girth, near the foot, is seventy feet. From the height of eight feet, and onward to forty, immense branches proceed, in nearly horizontal lines, on every hand; from which perpendicular shoots tend downward till they reach the ground, take root, and become columns of the “pillared shade.” More than forty of these we counted, standing like a family of earth-born giants about their enormous parent. A circle drawn round all these auxiliary stems measured 132 feet in circumference; while a circle embracing the utmost verge of their lateral ramifications was not less than 420 feet. The upper stories (if such we may call them) of this multiform tree, presented yet more singular combinations of intersecting and inter-twisting boughs, like Gothic arches, oriels, and colonnades, propped, as by magic, in mid-air. These were occasionally massy or light, and everywhere richly embellished with foliage, through which the flickering sunshine gleamed in long rays that lost themselves in the immensity of the interior labyrinth, or danced in bright spots upon the ground, black with the shadows of hundreds of branches, rising tier above tier, and spreading range beyond range, aloft and around. The height of the tree (itself a forest) cannot be less than eighty feet. It stands so near the lagoon, that some of its boughs overhang the water. Not far from its site there is a Christian chapel, and a pagan *marae* hard by, where the sovereigns of Huahine were buried; and where, indeed, they lay in more than oriental state, each one resting in his bed, at the foot of the sacred mountain, beneath the umbrage of the magnificent *aoa*, and near the beach for ever washed by waters that roll round the world, and spend themselves here after visiting every other shore between the poles. The great *marae* was dedicated to Tani, the father of the gods here; but the whole ground adjacent was marked with the vestiges of smaller *maraes*, private places for worship and family interment, while this was the capital of the island, and the head quarters of royalty and idolatry. On the limbs of the tree above described, there is reason to believe that thousands of human sacrifices have been hung. One low bough, of great length and bulk, was pointed out to us as having been the principal gibbet for such victims, century after century.’ Vol. I. pp. 270, 271.

The sepulchral *marae* of the kings of Huahine, is an oblong enclosure forty-five feet by twenty, fenced with a strong wall of rough coral blocks. Here, the royal corpses, being bound up with the arms doubled to the shoulders, and the legs bent under the thighs, were let down into a grave prepared for their reception, just deep enough to cover the head. Close behind

this is another enclosure, of thrice the length and twice the breadth, and raised five feet from the ground; the walls of oblong, and the pavement of flat stones. On this platform were held the great national councils. Other *maraes* appear upon the lower slope of the hill; and above these has been constructed a rude rampart of what might be called cyclopean architecture. It consists of a wall ten feet high and six feet thick, composed of rough masses of stone from the crags above, or of coral reef from the sea, piled up without cement, with great labour and no small art.

‘ It was raised for the purpose of obstructing the course of a pursuing or invading enemy up the steep side of the mountain which it engirdles, to the length of two miles, and only breaks off at points of interruption, where the precipice itself precludes all possibility of assault. The upper regions of this acclivity were considered almost impregnable; and they not only afforded security to fugitives who gained them, but the fertility of the soil, which was thickly planted with cocoa-nut and bread-fruit trees nearly to the top, and the perpetual springs of fresh water abounding there, furnished provision for the occupants as long as they were likely to be besieged by a baffled army below.

‘ Behind this fortified eminence, and with only a small valley between, the *Moua Tabu*, or Sacred Mountain, rises about 3000 feet; from the summit of which, as a last retreat, defiance might be hurled, not in words only, but in the enormous missiles of disrupted rocks and the smaller ammunition of loose stones, with which the surface was abundantly strown. The whole hill and subjacent beach seem to have been holy ground, in the unhallowed sense in which men consecrate, upon the face of God’s earth, temples and altars to idols and devils. . . . Toumata (formerly the *bearer* of the god Tani) tells us, that, when he was a boy, the whole of this hill was covered with dwellings and gardens. Now, there are but three houses upon it, of which one only is inhabited. Similar evidences of decay and devastation meet our eyes every where. So fatal, indeed, were the effects of war, licentiousness, infanticide, and idolatry, towards the close of their reign, that the population of Huahine, in the course of a few years, was reduced from at least *ten*, some say *twenty*, thousand, to little more than as many hundreds.’ Vol. I. pp. 283, 284.

This depopulation has taken place, be it remembered, in an island where no religious war, no ‘zealot murders’ but those of paganism, ever occurred, and where the abolition of idolatry has been effected, with little resistance, by the native chiefs themselves. Besides these anthropomorphous deities, various bestial idols were worshipped by these islanders; among others, the dog, the lizard, and the monsters of the sea. Deified sharks were not merely adored with that ‘fear which hath torment,’ and which is the mother of heathen devotion, but were fed with

fish and pork, and not unfrequently with the more horrid offering of human victims, recalling the abominations of ancient Egypt :

—‘ *Crocodilon adorat
Pars hæc : illa pavet saturam serpentibus Ibin.*

The sarcasm which follows in the lines of the Roman satirist, apply only in part to the more modern idolaters, who were not chargeable with the inconsistency of religious abstinence from any description of food.

‘ *O sanctus gentes, quibus hæc nascuntur in hortis
Numina ! Lanatis animalibus abstinet omnis
Mensa : nefas illis fætum jugulare capellæ ;
Carnibus humanis vesci licet.* (Juvenal, Sat. 15.)

Human nature, abandoned to its downward tendencies, is the same in every age. The feuds of the Ombites and Tentyrites respecting their bestial divinities, find their parallel in the obscure annals of the Polynesian idolaters. Only, instead of the crocodile, the shark was here fed with human victims as the daintiest sacrifice; and so the hyena, the vulture, and the snake are still worshipped and propitiated by similar offerings in Dahomey, Ashantee, and Accra. The cruelties and abominations of the old Egyptian fanaticism excited, however, the indignation of even a heathen satirist. Those of the Tahitian idolatry have found in professed Christians, philosophical apologists, who deplore the ‘catastrophe’ which has overthrown in these islands the kindred worship of Belial and Moloch, and traduce the men of God who have been the honoured instruments of turning a whole nation from the service of dumb idols to the worship of the only living and true God.

We must devote a second article to these highly interesting volumes, although we hope that they will be in the hands of many of our readers before our next Number can appear.

Art. II. *An Examination of the Human Mind*: By the Rev. John Ballantyne. 8vo. pp. 502. Edinburgh, 1828.

WE have seen it somewhere remarked of Mr. Coleridge, that metaphysical theories succeed each other in his mind, like travellers at an inn. Whether this be really the case with that distinguished individual, we do not pretend to say; but were we to give credit to the depreciators of metaphysics, we should conclude, that, in this respect, the mind of Mr. Coleridge was a pretty fair sample of the minds of all who are addicted to the study of mental science. That science, we are assured, like every other which rests upon adventitious

circumstances, more than upon its intrinsic merits, is altogether dependent upon the individual who, for the time being, is the most eloquent and popular expounder of, what he considers, its principles. His reign during its continuance is supreme; but he is quickly succeeded by another, who pushes him from his throne, and reigns in his stead. Thus, all is uncertain;—

*‘Nunc ager Umbreni sub nomine, nuper Ofelli
Dictus erat, nulli proprius ;’—*

and the sage, who to-day sees himself surrounded with a band of most devoted neophytes, may by to-morrow be left without an auditor, to mourn over his departed glory, or to turn his hand to some more lucrative and less uncertain occupation. The conclusion deduced from all this is, that Metaphysics is a study unworthy the attention of sincere and practical inquirers after truth; and fit only for those who read that they may argue, and argue that they may be admired. Such we believe to be the result arrived at by many in forming an estimate of this science; and as it is one which operates as a preliminary obstacle in the way of every individual who seeks to gain an audience of the public to his expositions of the principles of mental philosophy, it may not be out of place for us to say a very few words respecting it, before we introduce to our readers the Author of the very clever volume before us.

In the first place, then, it may be observed, that even were we to admit the fact upon which the objection proceeds, it would still be competent for us to reject the conclusion which it is attempted to deduce from it. We may adopt the major premis, that Metaphysics, as a science, is uncertain; while we demur to the minor, that whatever science is uncertain must be useless and unworthy of study or investigation. It is obvious that this very uncertainty is adapted to enhance, rather than to diminish the interest attached to those pursuits by which it is intended to be dispelled. All philosophy begins in ignorance, and is promoted by curiosity excited by uncertainty;—

*‘La maraviglia
Dell’ ignoranza è la figlia,
È del sapere
La madre.’*

A science in which all is certain, and all the phenomena connected with which are arranged under definite laws, (if such a science could be found,) might be of the utmost value to the arts, as establishing beyond doubt the principles upon which they proceed; but it would cease to be an object of study to those who, smitten with a love of investigating truth, desire to add to the objects of human knowledge, and to lay before the mind of man a wider field upon which he may exert his powers.

Even supposing, then, that in Metaphysics, nothing but first principles were ascertained, the study would still be deeply worthy of the attention of those whose minds are inclined to the pursuit of truth. No one has yet denied that, were the *object* of Mental Philosophy attained, this science would stand at the head of all the other sciences in utility and importance; and until it can be shewn, that some insuperable obstacle lies in the way of success, which no labour can surmount, and no ingenuity remove, its claims deserve the attention of every one who would vindicate his pretensions to the title of a philosopher.

Nor is the study of mental phenomena unproductive of benefit, even irrespective of the attainment of success in our attempts to arrange them under definite laws. By accustoming the mind to look inwards, steadily and intently, upon its own motions, feelings, and states, we not only become more familiar with that microcosm in which all that most interests us is comprehended, but we lay the foundation of most valuable habits of reflection and patient thought. Many of our most eminent statesmen, lawyers, and politicians, have been men whose early studies were directed to metaphysical inquiries; in which, perhaps, they made no discoveries, but by which their powers of argumentation, analysis, and reflection were called forth, polished, and invigorated. The contributions of Mr. Burke, for instance, to mental science were exceedingly slender; but no one who studies his writings, and observes, particularly, his manner of viewing and expounding an abstract principle, can fail to perceive the pervading influence of his early studies in this department, and the felicity and success with which he applies the habits of mind derived from them, to the complicated machinery of ordinary life. It is thus that, to use the words of Mr. Godwin,* ‘studies which shall, perhaps, justly be thought ‘too nice in their research, or too remote from the affairs of ‘life, yet refine the mind, defecate its grossnesses, and enable ‘it to recognize and apply the clearness and springiness of its ‘muscular powers.’

Thus, then, even if we admit that, in Metaphysics, little has been discovered, it would appear that the science is still worthy of the attention of the philosophic student, and will repay, if not directly, at least collaterally, the labour which he may bestow upon it. The admission, however, will not be made by any one who is at all acquainted with the recent history and present state of mental philosophy. No science dependent upon abstract reasoning, and dealing with immaterial objects,

* Life of Chaucer, Vol. I. p. 319. 8vo.

has, perhaps, made more decided progress in the same time, than that of Metaphysics has done since the days of Locke, by means of the contributions of Hartley and Hume on the one hand, (not unalloyed certainly with grievous and important errors,) and those of Reid, Stewart, and more especially Dr. Brown on the other. The truths ascertained and generally admitted as such, are, perhaps, few in number; but they infold within them general principles of most extensive application to the mental phenomena. This, in a science where the chief difficulty lies, not in collecting facts, but in so observing their generic peculiarities as to arrange them under general laws, is an attainment of the greatest importance. So great, indeed, as to lead us to expect that, when the present mechanical bias of our age shall have had its day, and our men of science shall be disposed to direct their energies to the world within, as well as to that without, the labours of their predecessors will be found to have left little for them to accomplish, except in the way of modification, correction, or expansion. In this, however, they will have much to perform.

Among those who have of late devoted themselves to metaphysical pursuits, the first place is unquestionably due to Dr. Thomas Brown. The acuteness and ingenuity of his analysis, the general accuracy of his observations, and the philosophic completeness and consistency of his classification, render his "Lectures" the most valuable contribution which has been made to mental science since the publication of the "Essay concerning the Human Understanding." At the same time, it is not to be concealed, that his generalizations are sometimes rash, his analysis occasionally incomplete, and his hypotheses not always built on the most substantial foundation. His conclusions are in some cases pushed too far, and in others, not far enough; while a want of extensive metaphysical reading has led him in some instances to assume as original, discoveries which had been made long before, and in others, to depreciate opinions which, had he studied them in the writings of their authors, he would probably have adopted and approved. His theory, accordingly, in the main correct, needs to be greatly modified in some of its details.

Next to Dr. Brown—*sed tamen inferior*—we would rank the Author of the volume before us. Without any thing of Brown's splendour of conception or fertility of illustration, Mr. Ballantyne has all his acuteness, and more than his accuracy.

The volume before us is not to be regarded as either an exposition of the doctrines of Brown, or a commentary upon them. On the contrary, it is an original work, containing the Author's own speculations upon the subject of which he treats, and composed, we believe, for the most part, previously to the publication

of Dr. Brown's work. It is nevertheless in connexion with the Lectures of Dr. Brown, that we chiefly value this volume; and it is where the Author, agreeing with that philosopher on the general principle, differs from him with regard to points of analysis and classification, that we think he has made the most valuable contributions to metaphysical science. His success in this respect has arisen apparently from the very correct notion which he seems to have formed, and always kept before him, of the object of mental science, viz. the classification of our suggested ideas, or states of mind, according to their *mutual relations*. Former philosophers, with the exception of Dr. Brown, and he only to a certain extent, have insisted upon classifying these ideas according to the relations of their *objects*,—an error replete with bad consequences to the science, and indeed fundamentally subversive of its principles. The objects of our ideas being the whole range of created beings, their relations to each other are infinitely diversified and perpetually changing, so that upon them no principle of classification can be built. The relations of these ideas to one another, however, are regulated by certain laws under which they may be classified. Some of our ideas, indeed, are related to no antecedent idea, being derived entirely from impressions upon the organs of sensation; but these are so few, compared with the sum total of our ideas, and are so easily and naturally classified under the organs of sense, that they may for the present be left out of the account. By far the greater multitude of our thoughts, feelings, emotions, &c. are the result of previous states of mind; and to determine according to what law these succeed each other, is the great object of the mental philosopher. In this inquiry, we think, Mr. Ballantyne has been chiefly successful; and his success has resulted in a great measure from his keeping always before him the important truth, that it is to the relations of ideas to one another, that we are to look, in order to detect the general law according to which they are suggested in the mind.

The errors resulting from the notion already alluded to, that our ideas suggest one another according to the relations subsisting among their objects, are well exposed by the Author in his chapter upon Association. He remarks, 1st, that 'if ideas suggest each other according to the relations among their objects, there must be laws of association *directly opposite* to one another, for many of the relations of objects are opposite;' 2dly, that as the relations among objects are innumerable, it follows, 'if ideas suggest each other according to these relations, the laws of association must also be innumerable;' and 3dly, that as 'the object of every idea is evidently related to the object of every other idea—for they are all observed

'by the same mind, or all produced by the same Author 'of Nature,—may all be regarded by the same faculty of 'attention, and are all related in various other ways',—upon this supposition, there could be nothing in the mind but *entire confusion*. These objections are urged by the Author with great point and ingenuity; and their force will be felt by all who reflect upon the harmony, the simplicity, the order which are perceptible in all the works of the Almighty, but of which no trace could be found in his noblest work, the mind of man, if its operations were carried on in accordance with this principle.

Mr. Hume, proceeding upon this mistaken principle, endeavoured to reduce our suggested ideas under three laws, viz. those of Resemblance, those of Contiguity in time and place, and those of Cause and Effect. Dr. Brown, who is greatly more free from this error than any of his predecessors, though, for the sake of convenience, he adheres to Hume's classification for the most part, is of opinion, that 'all suggestion may, if our 'analysis be sufficiently minute, be found to depend upon prior 'coexistence, or, at least, on such *immediate proximity* as is it- 'self, very probably, a modification of coexistence.' In this opinion, Mr. Ballantyne so far agrees as to contend for the reduction of all our suggestions to one general principle; but that fixed upon by Dr. Brown, he considers to be opposed by the simplest facts.

'When a child', he says, 'learns to repeat the letters of the alphabet in the direct order, the letter A must *coexist*, as long in its mind, with the letter B, as the letter B with the letter A, and must likewise have as much proximity to B, as B to A: and the letter B must *coexist* as long in its mind with the letter C, as the letter C with the letter B, and have as much proximity to C as C has to B; and so on. Hence, if ideas suggest each other by virtue of the relation of *coexistence* or *proximity*, the child must be as able to go over the letters in the reverse order as in the direct.' p. 157.

This appears sufficiently conclusive; and the same may be shewn to be the case with all our suggestions. In travelling along a road, for instance, various ideas of trees, houses, &c. are presented to the mind in a certain order. After some time, they are suggested to the mind in the same order, and we travel again the road in conception. We try to retrace our steps, and to call up our ideas in the reverse order to that in which they were first presented; but this we find impossible. Now why do we recollect the train of ideas in the first instance? Because, says Dr. Brown, the ideas of the various objects co-existed with each other, and so the one suggested the other. Why cannot we reverse the process, and, beginning with the last, go on to the first? Here, Dr. Brown's theory is at fault, as, conformably to it, no answer can be returned to this ques-

tion. As, consequently, this theory leaves unexplained such obvious and simple phenomena, sound philosophy requires that it be pronounced untenable.

The one law to which Mr. Ballantyne would reduce all the phenomena of Association, is thus expressed by him. 'One idea acquires power to suggest another by immediately preceding it.' (p. 84.) This law, he denominates the '*Law of Precedence*'; and in explaining it, he remarks, that he uses the word *power* in the sense in which it is commonly used in all physical inquiries, to denote 'constant priority in the order of succession'; and that he considers 'those ideas as the same, which exactly resemble one another.' He then applies to this law the two grand criteria by which, according to the Baconian philosophy, every general principle, professing to be a law of Nature, must be tried; and shews, *first*, that this law really exists in operation, and *secondly*, that it is sufficient to account for all the phenomena which it professes to explain. Upon the first assertion we shall not offer any remark, as its truth is granted on all sides; but, in his proof of the second proposition, the Author has exhibited so much ingenuity, that we must endeavour to set before our readers the leading points of his argument.

Mr. B. begins his analysis with the relation of *Succession*, which forms a part of the general law of Hume, respecting contiguity in time, as being a principle of association. It has been commonly supposed, that ideas acquire power to suggest others, by immediately succeeding them. If this were true, however, we should be able to repeat any thing which we may have learned, as easily from the end to the beginning as from the beginning to the end. In the alphabet, B succeeds to A, and C to B, so that, if succession were a principle of Association, a child having once learned the alphabet in the direct order, would, without any difficulty, repeat it in the reverse order. This, however, is not the case; for, while the alphabet may be repeated with the greatest ease from A to Z, no child would be able, without being expressly taught it, to repeat it from Z to A. It is evident in this case, then, that ideas acquire power to suggest others, not by succeeding them, but by preceding them. To take another illustration from Mr. Ballantyne:

'Let a person who knows nothing of written music, be made to learn a tune by the ear, and as the whole beauty and effect of the tune depend on his repeating the notes in the direct order, he will never dream of repeating them in any other. According to the law that an idea acquires power to suggest another by immediately preceding it, he should be able to go over the notes in the direct order, but not in the reverse. According to the law that an idea acquires power to suggest

another by immediately *succeeding* it, he should be able to go over them in the reverse, but not in the direct. And according to the doctrine of *contiguity in point of time*, which includes both laws, and likewise that of coexistence, he should be able to go over them, with equal facility, both ways. It is almost unnecessary to mention what would be the actual result. Every one knows that he would be able to go over them only in their direct order, and be almost as unable to go over them in the reverse as if he had never heard them at all.

p. 103.

The next assumed law which Mr. B. examines, is that of Coexistence; and here, his analysis, though not less complete than in the previous instance, is greatly more recondite and refined. It has been already shewn, that the relation of Coexistence will not serve to explain *all* the phenomena of suggestion: it now remains to be proved, that any which it might seem to explain, are resolvable into the law of Precedence. This we shall allow Mr. B. to do in his own words.

‘There can be no doubt of the fact itself, that coexisting ideas *do* acquire power to suggest one another; the only question is, does the suggestion take place in consequence of the relation of *coexistence*, or in consequence of the *law of Precedence*? This question, I apprehend, may be easily answered.

‘It was formerly remarked, that there is some portion of time which is the smallest the mind is capable of perceiving, and that this portion may be properly enough styled a *sensible point*. Now should two ideas coexist for only *one* such point, it could not be said, I imagine, with any propriety, that either of them preceded the other. But let them coexist for *two*, (and all coexisting ideas that obtain any notice coexist much longer,) and nothing can be more evident than that each of them precedes the other in the different points of their existence: Thus,

‘Let A and B be two ideas which coexist for two sensible points of time: then A, while existing in the first point, precedes B, while B is existing in the second, and B, while existing in the first point, precedes A, while A is existing in the second: or to put the matter in a different light,—Were A to exist *alone* in the first point, and B *alone* in the second, then A would be the antecedent idea, and B the consequent one; and were B to exist *alone* in the first point, and A *alone* in the second, then B would be the antecedent idea, and A the consequent. Now A and B’s existing in conjunction does not prevent A from being the antecedent of B, nor B from being the antecedent of A; and each of them, therefore, as already remarked, must be considered as the antecedent of the other in the different points of their existence.’

The Author then shews how the same would hold of A and B, if they coexisted for three, or four, or any given number of sensible points, and thus concludes.

‘Except, therefore, in cases where ideas coexist for only one point

of time, (and ideas whose existence is so evanescent never obtain any notice,) they must always be considered as preceding each other in the different points of their existence: and the law of precedence, of course, if well founded, must occasion the *mutual suggestion* of such ideas. All the phenomena exactly accord with this conclusion.'

pp. 104—6.

This reasoning seems sufficiently conclusive, and will be admitted by all, we should think, who admit the coexistence of ideas in the mind. This admission, however, we are scarcely disposed to make; and we think the Author would have been more near the truth, if he had denied the possibility of two distinct ideas existing in the mind at the same moment of time. Nothing would seem to be more obvious, than that the mind can attend to only one thing at once, and consequently can possess only one idea at a time. When, therefore, ideas *seem* to coexist in the mind, it can only be by succeeding each other with such rapidity as to leave the mind insensible of the intervention of even the minutest point of time between them. This brings us at once to the *law of Precedence*; for, as the mind reverts from one to the other of two such ideas, each becomes successively the antecedent and the consequent, and accordingly each acquires power to suggest the other by having preceded it. If, however, the possibility of ideas coexisting in the mind be defended, our Author's argument will sufficiently prove, that the power which such ideas have of suggesting each other, must be referred to the operation of the law of Precedence.

The relation of Coexistence having been shewn to be comprehended in the law of Precedency, the analysis of the remaining phenomena is comparatively easy, as their relations may be all resolved into that of Coexistence. The relation of Contiguity in place, is one of these; according to which it is supposed that ideas obtained in the same place acquire, thereby, power to suggest each other. Now if these ideas are obtained at the same *time*, it becomes obviously a case of Coexistence. Let us suppose, however, that they are attained at different times, the place still remaining the same, and the same result may, with a little consideration, be arrived at. A person enters a room for the first time, in which he perceives a book, of which he obtains an idea; he enters it a second time, after an interval, and sees a picture occupying the place of the book, of which he also obtains an idea, which is immediately followed in his mind by that of the book. Upon what principle do these ideas suggest each other? They never coexisted in the mind before; nor were immediately united together; whence, then, arose the power of the one idea to suggest the other? This difficulty is easily explained. When the person supposed, obtained an idea of the book, he obtained with it an idea of the

place where the book lay; and when he obtained an idea of the picture, he obtained with it an idea of the same place: i. e. he obtained with the second idea, an idea which had coexisted with the first, and by which, accordingly, the first was suggested to his mind. The idea of the book was suggested, not by that of the picture, but by that of the place where both the book and the picture were seen.

By a similar analysis, the relations of Contrast and Similarity are reduced to that of Coexistence, and consequently to that of Precedence. In either case, when we obtain an idea of two related objects,—two birds, for instance, of the same species,—we acquire ideas both of their peculiar and of their common properties; i. e. along with the idea of their peculiar properties, there always coexists an idea of the properties common to the whole species or genus, as the case may be; and this latter idea will recal the former, whether the peculiar and individual properties be similar or contrasted. In this, then, we have obviously only another instance of ideas acquiring power to suggest one another by having coexisted in the manner above explained.

All the phenomena of Association are thus reduced under one law—that of Precedency; which, like the principle of gravitation in the material world, pervades and governs, in some of its modifications, all the intellectual processes of the mind.

The chapter on Association, we regard as the most important part of Mr. Ballantyne's volume, and that in which he has been most successful in throwing light upon the philosophy of mind. His least successful effort, is his chapter on the phenomena of volition, in which he attempts to establish a theory which we regard as quite untenable. It is impossible for us, within our limits, to enter fully into the subject; but the question is too important to be altogether passed over. A very few remarks will comprise all that we can now offer upon it.

Mr. B. assumes, that the mind has a power over its own ideas, which it can detain or dismiss as it pleases; and in this he regards volition as consisting. It 'is merely', he says, 'the power of detaining our ideas for a longer or shorter period, with a view to the attainment or accomplishment of something.' (p. 167.) According to this doctrine, the mind is perfectly independent in its volitions, all the other principles of our nature being subordinated to volition. 'It is it', says Mr. B. 'which acts on them, and acts only occasionally as we see meet to employ it.' (p. 170.) According to this doctrine, volition is nothing more than the mind's exercising an independent control over its own operations, itself controlled by nothing. Mr. Ballantyne is accordingly an opponent of Necessitarianism, and advocates what he calls 'free, but regular volition'. The in-

fluence of motives he admits, only as furnishing the rule according to which this independent power exerts itself. Thus, when a person chooses one profession rather than another, because he expects to succeed in it better, Mr. B. would say, that this expectation had no share in influencing his decision, but simply formed the rule according to which his will decided. Now we do think that all the ingenuity and acuteness of our Author are at fault here; and that his theory is open to the old and fatal objection, By what is the will determined in preferring this course to that?—by itself or by motives presented to it? If by itself, then must the mind be a first cause, acting according to no law, and originating entirely its own actions: if by motives, then the mind ceases to be independent in its volitions; for an independent power under influence, is a contradiction in terms. Mr. B. himself admits, in another part of his work, that he cannot conceive of a change without a cause; and if this applies to changes in general, why not to changes in the states of our minds? But the admission of a cause as operating in our volitions, completely overturns the notion of free will, in the sense in which that is understood in such inquiries. That which is *caused*, cannot, of course, be independent.

There are several other parts of Mr. Ballantyne's work, on which we had intended to offer some remarks; particularly on his very excellent theory respecting the origin of our ideas of Extension and Duration, as well as his valuable chapter on our Emotions. But we have already exhausted our limits, and must draw to a close. Our readers will perceive that we are disposed to set a high value upon Mr. Ballantyne's volume. We do so from an impression of the real worth of its contributions to mental science; and from a wish that his speculations may be brought under the notice of those who take an interest in such inquiries. To the ingenious Author himself, the praise and the censure of man are now alike indifferent. But this forms an additional reason that justice should be done to his talents, and that a candid and impartial criticism should endeavour to rescue his memory from that neglect which is too often the lot of obscure and 'patient merit'. If the present somewhat tardy notice shall in any degree subserve this worthy object, it will not be the first time that the Eclectic Review has taken the lead in acknowledging the claims of authors who had nothing but their merits to recommend them.

- Art. III. 1. *The History of Poland*. In one Volume. (Lardner's Cabinet Cyclopædia, Vol. XX.) small 8vo. pp. xx, 324. Price 6s. London, 1831.
2. *The History of Poland*, from the earliest Period to the present Time. By James Fletcher, Esq. of Trinity College, Cambridge. With a Narrative of the recent Events, obtained from a Polish Patriot Nobleman. 8vo. pp. xii. 428. London, 1831.

UNDER ordinary circumstances, a history of Poland would stand but little chance of arresting the volatile attention of the reading public in this country; but at the present crisis of the Polish nation, these two volumes, both evidently got up for the season, although in a different style of workmanship, can scarcely fail to obtain a ready sale. The lovers of light reading, who wish only for a rapid sketch that may satisfy the curiosity of the moment, will find Mr. Fletcher's volume a very pleasantly written memoir, in which the best has been made of the Polish story for the honour of the nation. Those who wish for a history worthy of a permanent place in their library, will certainly find the present volume of the Cabinet Cyclopædia much better adapted to their purpose. It is, in fact, no ordinary compilation, but a very carefully and competently written compendium of the history of Poland, which does great credit to the anonymous Author. Its materials have been, we are assured, derived from about sixty original sources, Polish, Bohemian, Hungarian, German, and French, of which some are very scarce in this country; and the numerous and distinct references to the primary authorities in the foot-notes, vouch for the pains which have been taken to ensure accuracy, stamping the narrative with authenticity. As we have had occasion to complain of the absence of these necessary references in some former volumes of the Historical Library, we feel the more bound to notice with deserved approbation, this valuable feature of the present work. There is no conceivable reason that a popular compendium should not bear this attestation of fidelity, and no good reason that an honest compiler should suppress the means of judging of his diligence, and of verifying his accuracy. In the present instance, the notes furnish abundant proof that the Writer has ascended to the proper and genuine sources of information.

In one respect, however, the volume is not altogether cast for popularity; and the Author anticipates that a question may be raised as to, not his honesty, but his impartiality. The work, it may be thought, nay, it has been said, savours too much of a wish to apologize for the Russian Autocrat; and there has been intimated a suspicion, that political influence has given a complexion and colour to some of the representations. We must

transcribe the Author's frank and manly avowal of his feelings on this head.

‘ To that numerous, to that all indeed but universal class of politicians who at present praise every thing that is Polish, and decry every thing that is Muscovite,—who with one voice predict the inevitable, if not speedy triumph of the Poles, his wish to do justice to the Russians, may be construed into approbation of their cause. He protests against such an interpretation of his feelings. If he has a prejudice for either party, it is for the weaker. While he expresses his impression that, unless some extraordinary circumstance intervene, the Poles, almost superhuman as is their valour, must eventually fall, he deeply and sincerely laments the probability of that catastrophe. He cannot, however, shut his eyes to the force of facts: he cannot be made to believe that the contest is to be conducted on equal terms: he cannot but see that great physical superiority and immense resources are on the side of Russia: he cannot, therefore, join in the general anticipation as to the result. Popular opinion is as contagious as it is veering: though inconstant as the wind, its empire is not the less secure. Whoever recollects how its current ran during the late war between Russia and Turkey,—now in favour of the former, now as strongly directed towards the latter, and how it reverted to its original channel, will pardon those who hesitate to sail with it.

‘ But, whether victors or vanquished, the Poles must have the respect of humanity. During the present struggle they have exhibited, not only a heroism far surpassing any thing to be found in modern history, but a forbearance and a liberality even, towards their prisoners, which covers them with a glory immeasurably above it. Though their cause has been sullied by some excesses, they have, at length, abandoned their ferocious habit of refusing quarter; and towards “disarmed guests,” now so numerous, in Warsaw especially, they use, not only all the courtesy of the most polished, but all the generosity of the most warm-hearted nation. Not less to be admired is their unbending constancy in resisting their giant antagonist, a constancy worthy the best age of Rome. In this, there is something infinitely more valuable than the brute courage which defies, or the mechanical discipline which coolly faces danger: there is all the moral elevation of a great and holy purpose, acting alike on the understandings and hearts of the most high-minded people in Europe. The present struggle, indeed, exhibits throughout, a moral picture of greatness and interest, perhaps unparalleled in the historical annals of Europe.

‘ Nor, while advocating the Polish cause,—the cause of justice, of humanity, and of policy,—must the author withhold the meed of praise to some acts of the Russian Emperor, who in the strictest manner enjoined his troops, “not merely to refrain from the slightest wanton ravage, but to shew themselves the protectors, the friends of the peasantry.” There is no evidence to prove that these orders have been in the main disobeyed, whatever isolated instances of their infraction—possibly exaggerated by a partial press—have been adduced. However strange the assertion may sound in most English ears, nothing is more certain than that Europe does not contain a sovereign more

averse to oppression or cruelty, than the Tsar Nicholas,—not one more disposed to better the condition of all his people. Throughout his connection with Poland, (and the case is equally true of his predecessor,) he has omitted no opportunity of confirming the prosperity of the country,—often by considerable grants from his treasury, both to national and individual objects; nor can he be reproached with having exhibited more favour to his hereditary, than to his newly-acquired subjects. Of the just complaints brought against his government by the Poles, he has since said,—and there is no reason to doubt his sincerity,—that he was ignorant. Nor will this circumstance surprise any one acquainted with the extreme difficulty of complaints ever meeting the imperial notice. They have to pass through such an army of underlings scattered over so immense a line of communication,—all suspicious of their misdeeds being exposed, and consequently vigilant to prevent the exposure,—that their arrival at their destination is little less than miraculous. The Poles, however, had channels enough for bringing their grievances before the Tsar. Though memorials or petitions would probably have failed, any Polish noble might have proceeded to St. Petersburg, and might have obtained an audience of his sovereign. That Nicholas would have redressed the wrongs of his people, and that the necessity of appealing to arms would have been averted, is firmly believed by those best acquainted with his sentiments and character. Among those who think they have grounds for this opinion, is the writer of the present volume.

Conjecture, however, as to what might have been, is now vain: the two parties hold each other in the deadly grasp, and neither can draw back with policy. If the Emperor were now to recognize the independence of his revolted subjects, the step would be attributed, not to magnanimity, but to weakness: if the Poles submitted without further struggle, that submission might only invite to renewed oppression. They are fighting for a mighty stake—for independence, or for utter, if not helpless, degradation: the alternative is fearful. But alas! could even the acquisition of independence atone for the horrors sustained by the Poles during the present contest—for the total exhaustion which those horrors must leave behind? However valuable liberal institutions be, we may reasonably doubt whether they are not too dearly purchased by the sacrifices sometimes made for them; whether plenty, under the most absolute of governments, be not preferable to want with the utmost limit of human liberty. The peasant of Spain or of the Tyrol does not appear less happy that he lives under an arbitrary ruler: neither certainly would exchange conditions with the English labourer.

We have deemed it fair to give the whole of these prefatory remarks; but we think that the Writer has betrayed, in the latter paragraph more especially, the influence either of a political bias, or of a leaning towards anti-constitutional opinions. That liberal institutions may be too dearly purchased, is not more true, than that plenty under a despotism may be too dearly purchased; that animal happiness may be too dearly purchased. The pampered slave would not exchange conditions with the

free peasant, nor the North American savage with the civilized white, not only because each is the creature of habits, but because the slave and the savage cannot even conceive of those blessings which constitute the dignity and superior enjoyment of the freeman and the European citizen. If the Spanish peasant would not exchange his lot with the English labourer, neither would the Greenlander or the negro change with the Spaniard.

‘ The shuddering tenant of the frigid zone,
Boldly proclaims that happiest spot his own ;
Extols the treasures of his stormy seas,
And his long nights of revelry and ease’.

The Arab nurse who lost all her desire to see England, when she heard that no date-trees grow here, is a fair specimen of that sort of contentment which arises from the limitation of knowledge and experience, and which, by repressing all wish for improvement, paralyses the springs of action, and degrades the slave to a brute. The man who prefers plenty under a tyrant, to want under a free government, is one who is at once blind to the future, and imperfectly conscious of his noblest capacities, duties, and destiny. But, whether he prefers it or not, the condition which is the least favourable to his moral interests, cannot be really preferable.

With regard to the Poles, they had, it is admitted, just complaints, palpable grievances, national wrongs, for which the only chance of redress was, it seems, a memorial to the very brother of their savage and ruthless oppressor,—a doubtful, humiliating appeal to that humane autocrat who had already violated his solemn engagements to the Polish nation, and whose imperial notice their complaints had failed to reach through the army of underlings who form the administrative agency of that truly oriental despotism. In fact, we find the causes which led, first to mistrust, then to hatred, and at length to open hostility between the two parties, so fully and fairly stated in the volume before us, that we are tempted to doubt whether the Preface can have proceeded from the same pen. The spirit, at least, of the following account is at complete variance with the very suspicious, though guarded, apology for the Emperor Nicholas.

‘ On the first view of the case, it could not rationally be expected that any considerable degree of harmony could subsist between people who, during eight centuries, had been at war with each other, and between whom, consequently, a strong national antipathy had been long fostered. And even had they always lived in peace, they were too dissimilar in manners, habits, sentiments, and religion, ever cordially to coalesce. For ages the Pole had idolised a liberty unexampled in any country under heaven ; the Muscovite had no will of his own, but depended entirely on God and the Tsar : the one was the maker and

master of kings; the other obeyed, as implicitly as the voice of fate, the most arbitrary orders of his monarch, whom he considered Heaven's favourite viceroy. The one was enlightened by education, and by intercourse with the polished nations of Europe; the other, who long thought it a crime to leave home, was brutified by superstition and ignorance: each cursed the other as schismatic,—as out of the pale of God's visible church, and doomed to perdition. The antipathy which ages had nourished, had been intensely aggravated by late events. The unprovoked violence of Catharine; the haughtiness of her troops; the excesses accompanying the elevation and fall of Stanislas; the keen sense of humiliation—so keen as to become intolerable to a proud people; were causes more than sufficient to neutralise the greatest benefits conferred by the tsars.

‘Another and, if possible, weightier consideration arises:—How could the most arbitrary monarch in Europe,—one whose will had never been tramelled by either the spirit or the forms of freedom, whose nod was all but omnipotent,—be expected to guide the delicately complicated machine of a popular government? Would he be very likely to pay much regard to the apparently insignificant, however necessary, springs which kept it in motion? Would the lord of fifty legions, whose empire extended over half the old world, be likely to hear with patience the bold voice of freedom in a distant and (as to territory) insignificant corner of his vast heritage?’

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 ‘The opposition of the chamber of deputies (at length) assumed a more formidable appearance. The success, however transient, of the liberal party in Spain and Italy, was hailed with transport. Were the Poles, the bravest of the brave, to despond at such a crisis? The anti-Russian party, comprising the army, the students in the public schools, the populace of the capital, began to act with greater boldness and decision: no very obscure hints were thrown out, that the glorious example of other countries would not be lost nearer home. The newspapers, which followed the current of public opinion, however changing, as inevitably as the shadow does the substance, adopted the same resolute if not menacing tone. It was evident, that a revolution was meditated, and that the minds of the people, not merely of the kingdom, but of the countries under the sway of Austria and Prussia, as well as those of the grand duchy, were to be prepared for it by sure, though apparently insensible degrees. Privileges were now claimed, and principles promulgated, of a tendency too democratic to consort with the existing frame of society. That Russia should take alarm at the fearless activity of the press,—an engine which, however powerless over the few who venture to think for themselves, will always have tremendous influence over the multitude,—was naturally to be expected. Accordingly, by an ordinance of July 31, 1819, the censorship was established, in violation of art. 16.

‘If men have no opportunity of expressing their opinions publicly, they will do so privately. When the journals, the legitimate outlets of popular feeling, were thus arbitrarily and impolitically closed, secret societies began to multiply. A sort of political freemasonry connected the leaders of the meditated movement, and its ramifications extended

as far as Wilna. Their avowed object was not merely to free their country and the grand duchy from the Russian yoke, but to unite their brethren of Galicia and Posen in one common cause, and then openly to strike a blow for their dearest rights. But however secret their meetings and purposes, neither could long escape the vigilance of the police, which, since the arrival of Constantine as commander-in-chief of the Polish army, had acquired alarming activity. Why this personage should have interfered in a branch of administration beyond his province,—why he should have stepped out of his own peculiar sphere to hire spies, to collect information, and to influence the proceedings of the tribunals against the suspected or the accused,—has been matter of much conjecture. Perhaps he proposed to render himself necessary to his imperial brother; perhaps he could not live without some bustle to excite him; perhaps his mind was congenially occupied in the discovery and punishment of treason. However this be, he acted with amazing impolicy. His wisest course—and the Poles themselves once hoped that he would adopt it—was to cultivate the attachment of the people among whom he resided, and thereby prepare their minds for one day seconding his views on the crown. Instead of this, he conducted himself towards all whom he suspected of liberal opinions—and few there were who did not entertain them—with violence, often with brutality. At his instigation, the secret police pursued its fatal career: arbitrary arrests, hidden condemnations, the banishment of many, the imprisonment of more, signalised his baneful activity. That amidst so many sentences, some should be passed on individuals wholly innocent, need not surprise us. Where spies are hired to mix with society for the purpose of detecting the disaffected, if they do not find treason, they will make it: private malignity, and a desire of being thought useful, if not indispensable, to their employers, and of enjoying the rewards due to success in procuring informations, would make them vigilant enough. As this is a profession which none but the basest and most unprincipled of men would follow, we cannot expect that they would always exercise it with much regard to justice. In such men, revenge or avarice would be all-powerful.

The university of Wilna was visited with some severity by the agents of this dreaded institution. Twenty of its students were seized and sentenced to different punishments,—none, however, very rigorous. Those of Warsaw were not used more indulgently. A state prison was erected in the capital, and its dungeons were soon crowded with inmates—many, no doubt, not undeserving their fate, but not a few the victims of an execrable system. The proceedings, however, which are dark, must always be suspected: of the hundreds who were dragged from the bosom of their families, and consigned to various fortresses, all would be thought innocent, since none had been legally convicted.

By art. 10 of the constitutional charter, the Russian troops, when required to pass through Poland, were to be at the entire charge of the Tsar's treasury: for years, however, they were stationed at Warsaw—evidently to overawe the population—at the expense of the inhabitants. Then the violations of individual liberty (in opposition to art. 18 to 21.); the difficulty of procuring passports; the misapplication of the

revenue to objects other than those to which it was raised,—to the reimbursement of the secret police, for instance; the nomination of men as senators without the necessary qualifications, and who had no other merit than that of being creatures of the government; were infractions of the charter, as wanton as they were intended to be humiliating.

‘The army was as much dissatisfied as the nation. The ungovernable temper, and the consequent excesses, of Constantine; the useless but vexatious manœuvres which he introduced; his rigorous mode of exercise, fitted for no other than frames of adamant; and, above all, his overbearing manner towards the best and highest officers in the service; raised him enemies on every side. His good qualities—and he has many—were wholly overlooked amidst his ebullitions of fury, and the unjustifiable, often cruel acts he committed while under their influence. On ordinary occasions, when his temper is not ruffled, no man can make himself more agreeable: no man can exhibit more—not of courtesy, for he is too rough for it—but of warmheartedness; and his generosity in pecuniary matters is almost boundless.

‘But the worst remains yet to be told. Russian money and influence were unblushingly employed in the dietines, to procure the return to the general diet of such members only as were known to care less for their country than for their own fortunes. Then, instead of a diet being held every two years (in accordance with art. 87.), none was convoked from 1820 to 1825, and only one after the accession of Nicholas. Finally, an ordinance (issued in 1825) abolished the publicity of the debates in the two chambers; and the most distinguished members of opposition were forcibly removed from Warsaw the night preceding the opening of the diet.

‘To this recapitulation of national grievances, individual ones need not be added. Some of the latter have been laboriously exaggerated in this country. But the cause of the Poles stands in no need of exaggeration: *it is strong in its own righteous justice.*’ pp. 263—269.

If, under these circumstances, the majority of the nation were not, as is alleged, inclined at any time to proceed to extremities, it must have been owing either to the feebleness of despondency, or to the total decay of all national spirit or patriotism among the mass of a degraded people. The latter is likely enough to have been the case with the Polish rustics, who knew little more of freedom under their native masters, than do the Russian serfs, and who may have deserved the contemptuous character given of them to a Tuscan envoy by a Polish sovereign.

‘“What think you of this country?” inquired the Polish Queen of the Envoy. “What surprises me most, Madam,” was the reply, “is to see, that, notwithstanding the war which has brought such desolation on the country, I find fertility on every side: every where do I see the peasants actively employed in repairing them.” “Know,” said the Queen, “that these are people who complain of the present,

without remembering the past, or caring for the future. Whenever the enemy sacks a town, and departs, the inhabitants of that town return the following day to rebuild it." Her Majesty spoke the real truth: no people on earth so soon forget their misfortunes as the Polish peasantry: they were, and are now, as light-hearted as the French.' pp. 291, 2.

It has occasioned surprise, that the Poles did not take advantage of the Turkish war, to erect the standard of independence. The explanation offered by the present Writer, is, that their plan was not at that period sufficiently matured. 'That it was so even in 1830, may be doubted. But the French insurrection, which appears not to have been wholly unexpected in the Polish capital, its daring character, its splendid success, had an electric effect on the whole nation, and disposed the initiated to anticipate the time of their rising.' That it must have emboldened the Poles, is evident; and it may be, that promises of aid to the Polish patriots were held out by the French republican party. But other circumstances, such as awakened the apprehension of fresh atrocities on the part of the Grand Duke, supplied the immediate impulse to the rising, and brought on the long meditated catastrophe. In like manner, the French insurrection was an explosion that had been long looked for; and the *coup d'état* only precipitated measures, changing the conflict that had already tacitly commenced, to an open struggle. But in either case, the causes of revolution are to be found in the gross misgovernment which converts a ruler into a foe, and leaves a people no alternative but either a renunciation of the principle of self-preservation, or an appeal to the last and worst of arguments—the sword.

Anticipations scarcely belong to the province of the annalist, and the sinister bodings of the present Writer might, perhaps, have been withheld. Nothing, he thinks, can save Poland, but European interference; and such interference is improbable. In the mean time, 'the majority of the Poles', we are told, 'are heartily sick of the war, however anxious the army, the youths of the military schools, and the students of the university, may be to continue it.' Who can doubt it? But must not the Tsar be as heartily sick of a war which not only presses heavily upon the financial resources of the empire, but can scarcely fail to waken some disquietude as to its remote consequences, whatever be the issue of the present struggle? Interference, disguised as mediation, may at length be welcomed by both parties. Or, if not, there is a higher kind of interference not wholly impossible, to which we are glad to find the present Writer distinctly adverting.

'Though the Author of this compendium *knows* that the result is

regarded with apprehension by the Poles themselves, he is not so little read in history as to be ignorant that a "Providence rules in the affairs of men", and that a righteous cause is often made to prosper against all human calculation, when even its warmest friends despair of its success. May that of the Poles be one of these !'

So infrequent is any reference of this kind in political speculations, that the sentiment here introduced pleases almost as much by its rarity as by its obvious propriety and truth. That the French empire should receive its fatal blow in Russia, was an event not less unlooked for, than would be the overthrow of the Russian despotism by the Polish revolution. At all events, the day of retribution must come. Not undeserved was the visitation of calamity which punished the crimes of the Polish nation; but the spoilers, who blindly executed with wicked hands the righteous wrath of Heaven, shall themselves be spoiled. Of nothing do we feel more strongly assured, than that the nations by whom the Poles have been afflicted, God will judge; and that the hour is not very distant, when, their iniquity being full, the cup of retribution shall be placed in their hands.

The history of Poland, fairly detailed, is not adapted to strengthen very powerfully our sympathy with the people of that country. The catastrophe of a nation, how inglorious soever its history, or deserved its fate, is, indeed, an event of awful interest and instruction; and although national independence is not national freedom, commonly as the one is mistaken for the other, still, the extinction of that independence in which the political being of a nation consists, cannot be contemplated without emotions of deep commiseration and solemn regret. Patriotism is alike a virtue under every parallel, and under every form of government; and the name of the great Polish patriot is deserving of all the honour which irradiates it, although stern truth demands that we should take in a qualified sense the noble eulogy of the poet:

'And Freedom shrieked when Kosciuszko fell.'

The boasted Polish liberty was monopolized by the nobles, who, prior to the partition, had the power of life and death over their vassals; and the unsuccessful result of the patriotic revolution of 1794, has been attributed to Kosciuszko's having emancipated the serfs, and enrolled them among his troops; a step which was obstinately and selfishly opposed by many of the rich nobles. If this be fact, * Poland has more cause to

* A very different explanation is given by the Author of the history written for the Cabinet Cyclopædia. After mentioning the 'unprincipled aggressions' of the Three Powers, which occasioned and justified the national insurrection, and the first successes of the patriots,

blush at his name, than to boast of his heroism. Nor was it only the yoke of feudalism under which the peasantry groaned: their minds also were held in spiritual thralldom, and the Romish superstition reigned there with all the aggravation of political intolerance. Again and again did the neighbouring powers interfere, but in vain, to procure the fulfilment of treaties guaranteeing equal rights to Greeks, Lutherans, and other religious dissidents. Up to the very time of the partition, which was first projected by the King of Prussia, the Polish nobles and clergy persevered in treating with utter disregard the civil and religious rights of the members of other communions than the Romish, the obligations of specific treaties, and the remonstrances of other powers. Of the spirit which actuated its Diet, we have a remarkable instance in its decision relative to the affair of Thorn, in the reign of Frederic Augustus I.; and we cannot give a better illustration of the various ways of writing history, than is afforded by the very different manner in which the same circumstances are narrated in the two histories now before us. We shall first give Mr. Fletcher's account of the affair.

'The same Diet (1726) held a debate on another singular event, which at the time threatened to be of some importance. Nearly two years before this time, the Jesuits were making a public procession with the Host in the streets of Thorn, and some young scholar of the order insisted that the children who were present should kneel. This they refused to do, being Lutherans, as were most of the inhabitants of the city, and a scuffle ensued. The offending Jesuit was taken into custody, and his order, highly incensed, imperatively demanded his release, which being refused, they attacked the citizens, and some blood was shed on both sides. The towns-people, enraged at this breach of their privileges, broke open the Jesuits' college, plundered it, profaned all the objects of worship, and among others an image of the Virgin. The

the Writer adds: 'But here was the term of Kosciuszko's success. The inhabitants of Warsaw, by imitating the bloody scenes of Paris, by slaughtering, without the appearance of trial, such as they merely suspected unfavourable to *Jacobinism*, and the similar atrocities committed in Wilna and other places, convinced the sounder portion of the Poles, that the hellish doctrines of the French Revolution had made fearful progress among their countrymen. They, and the whole body of the clergy, stood aloof from the insurgents; especially when they found that the latter had sent deputies to the National Convention of Paris, and had made proposals of *fraternising* with the French people.' (pp. 244, 5.) By Kosciuszko himself, these atrocious proceedings of 'the populace' were deeply deplored. Perhaps it was fortunate that he fell so gloriously, instead of succumbing under the influence of those who reproached him with his '*excès de la douceur*,' and giving way to some Polish Robespierre.

Catholics of Poland, fired at the profanation, immediately came to the diet, almost infuriated with fanatic zeal. A commission was appointed, with absolute power to examine into the business, and punish the impiety. It was in vain the Lutherans pleaded their grievances; the magistrates were capitally condemned for not exerting their authority, seven other citizens suffered the same fate, and numbers were banished or imprisoned. Three persons, accused of throwing the Virgin's image into the fire, lost their right arms, and the whole city were deprived of the freedom of public worship.

'The persecuted dissidents carried their complaints before all the Protestant princes; and Prussia, Great Britain, and Sweden interested themselves in their behalf. Augustus began to fear the intervention of force; but the threat was *vox et præterea nihil*, and the poor Lutherans were left to digest their troubles with prayer and patience.'—*Fletcher*, pp. 169, 170.

We offer no comment on the flippancy with which the sufferings of the Lutherans are here passed over; but, after reading the following carefully written and impartial statement, our readers will, we think, concur in the propriety of the Author's remark (subjoined in a note),—'One cannot help feeling indignant at the way in which the atrocities of Thorn are noticed by the modern historians of Poland.'

'The reign of Frederick Augustus was still further disgraced by the persecution of the dissidents. The laws in favour of the Lutherans had gradually weakened, probably owing to their numerical decrease; so that in a diet held at Grodno, in 1718, access was refused to a Calvinistic deputy. The sectarians were even prohibited from filling offices in the administration of justice. An incident set fire to the combustible spirit of indignation which existed in Polish Prussia and Pomerania, more than any where else, because there the Protestants had a numerical preponderance. In a procession of the host to the church belonging to the nuns of St. Benedict, at Thorn, some Lutheran children, while gazing on the spectacle with the curiosity natural to their years, were ordered by a Jesuit student to kneel; and such as refused were visited with a box on the ear. The parents of the children hastened to chastise the student; the brethren of the latter, to support orthodoxy. Stones and other missiles flew about, until the soldiers of the guard arrived, and safely lodged the original offender in prison. The following day, a body of students proceeded to demand the enlargement of their comrade, and insulted the citizens as they passed along. The ringleader of this second mutiny was also seized and confined. At the solicitation of the principal of the order, the first delinquent was discharged, but the latter was detained. The students assembled a third time, pursued a Lutheran citizen sword in hand, and on his escape, they seized a German scholar, whom they dragged to their college by way of reprisal, and confined; they next assaulted the spectators whom this disgraceful scene had assembled. The chief magistrate sent an officer to pacify the two parties, and at the same time to demand the release of the innocent German. The

rector of the institution refused to surrender him, unless the young Jesuit were also discharged. This contempt of the laws so enraged the populace, that a tumultuous battle ensued, in which the students were armed with muskets, their assailants with whatever was at hand. It ended in the forcing of the college by the burghers, and the utter destruction of the furniture, books, &c., in a huge fire kindled for the purpose.

‘Such is the account given of these transactions by the senate of Thorn; but, as may be easily conceived, it differs materially from that drawn up by the Jesuits themselves, who throw the whole blame on the populace. To arrive at the exact truth, is impossible: it is sufficient to observe, that both parties deserved punishment, since both had wantonly violated the laws; the populace in a greater degree than even the Jesuits.

‘On hearing the report of the fathers, all Poland was in commotion. Commissioners were sent to examine into the truth of the charges. In the discharge of their functions, they exhibited, we are told, gross partiality. From the depositions of the witnesses, sixty-six offenders, all Lutheran burghers, were committed to prison, and an extraordinary tribunal formed at Warsaw, to try and pass sentence on them. Its severity astonished all Europe. The president and vice-president of the municipality were ordered to be beheaded, for not having shewn sufficient vigour in repressing the tumult; the property of the former, also, was confiscated in favour of the Jesuits; two magistrates were to be imprisoned for a short period; seven ringleaders of the populace were also to lose their heads; and four others, convicted of dishonouring the images of the saints, were to lose their right hands before decapitation; finally, about forty others were sentenced to various periods of imprisonment. These sanguinary proceedings were solemnly sanctioned by a national diet; and thus all Poland shared in the guilt. The executions were hurried, to prevent the effects of the energetic remonstrances which the neighbouring powers, catholic as well as protestant, the pope and the emperor, as well as the king of Prussia and the Tsar, began to make. Those remonstrances were treated with contempt; and Europe saw with horror the speedy catastrophe of this infernal tragedy. With one or two trifling exceptions, all the sentences were executed, and with such circumstances of wanton barbarity as must stamp both the republic and its agents with everlasting infamy. But history is full of retribution: the time was at hand when the insulted, persecuted Lutherans were to obtain the great object of their hopes,—to be transferred from the odious sway of these despicable tyrants, to that of Prussia: nay, the last hour of the nation was about to sound; and whom would its dying notes either surprise or grieve?’ *Lardner*, pp. 223—225.

But, if these circumstances diminish and almost destroy our regret at the overthrow of the Republic, they afford no justification of the unprincipled ambition and shameless violence which were made the instruments of punishing the crimes of the Poles. No regard for the religious rights of mankind, no abhorrence of persecution, was even affected by the imperial

and royal confederates in iniquity; although, anxious to give their monstrous usurpations some show of justice, they published elaborate expositions of their pretended claims, which are stigmatised as a tissue of sophistry and falsehood. The first dismemberment of Poland was consummated in 1773. The second partition, with which Austria had no concern, was violently effected by Russia and Prussia in 1793. And in 1796, the Polish republic was, after an existence of nearly ten centuries, erased from the list of nations. 'No people on earth, perhaps,' remarks their present Historian, (himself, we suspect, a native,) 'have shewn so much personal bravery as the Poles.'

'Their history is full of wonderful victories. But how little the most chivalrous valour, or the most splendid military successes, could avail with such a vicious frame of society, has been but too well seen. That a country without government, (for Poland had none, properly so called, after the extinction of the Jagellos,) without finances, without army, and depending for its existence year after year on tumultuous levies, ill disciplined, ill armed, and worse paid, should so long have preserved its independence,—in defiance, too, of the powerful nations around, and with a great portion of its own inhabitants, whom ages of tyranny had exasperated, hostile to its success,—is the most astonishing fact in all history. What valour must that have been, which could enable one hundred thousand men to trample on a whole nation naturally prone to revolt, and bid defiance to Europe and Asia, to Christian and Mussulman, both ever ready to invade the republic! But valour, though almost super-human, could not enforce obedience to the laws; it could not preserve domestic tranquillity; it could not restrain the violence of petty feuds and intestine commotions; it could not preserve the proud nobles from unbounded dissipation, nor, consequently, from temptation to corruption, from receiving bribes to repair their shattered fortunes; it could not prevent the powers which lavished this means of corruption from interference in the affairs of the kingdom; it could not dissolve the union of these powers with the discontented parties at home; it could not inspire the slow-moving machine of government with vigour, when the humblest partisan, corrupted by foreign money, could arrest it with a word; it could not avert the entrance of foreign armies to support the factious and rebellious; it could not, while divided in itself, uphold the national independence against the combined effects of foreign and domestic treason; finally, it could not effect impossibilities, nor, therefore, for ever turn aside the destroying sword which had so long impended over it.'

pp. 246, 7.

The perfidious violence of the partitioning powers called forth from British senators,* as well as from French orators and politi-

* We cannot pass over, without an expression of our indignant disgust, the unbecoming and contemptuous reference to one of the

cal writers the most eloquent invectives; but the state of Europe did not admit of any active interference on behalf of the Poles. From revolutionary France only, they could look for aid; and hundreds of the Polish nobles, escaping from their bondage to Paris and to Venice, sought employment and the gratification of their revenge in the service of the new Italian States. The martial prowess of the Polish legions, confined chiefly to Italy, contributed greatly to the success of the republican cause; and they are represented as being, on all occasions, the willing, devoted, unscrupulous instruments of the most unprincipled of Governments. 'They hesitated at no breach of faith; they revolted at no atrocity: with them, obedience to orders the most unjustifiable, was a point of honour; and their movements were every where perceptible, by the sanguinary traces left behind them.' But, as regarded themselves, or their country, their valour and their crimes were alike unproductive and useless; their blood flowed in vain; and they found too late, that they had been the mere tools and dupes of the Machiavelian policy and ambition of the French despot, whom they had so devotedly served.

In the mean time, the condition of the inhabitants of the partitioned territory varied considerably, according to the different character and policy of the Governments under which they were respectively placed.

'The aim of Prussia and Austria was to Germanise their respective portions, and gradually to obliterate every trace of nationality. Each, accordingly, introduced German laws and usages; the language of the public schools and of the public acts was German; Germans alone were intrusted with public employments. Russia pursued a more politic or a more generous policy: with the view, perhaps, of one day extending her Polish possessions, she strove to attach the inhabitants to her government. The preservation of the Lithuanian statutes,—the influence in the general administration possessed by the native marshals elected in the dietines of the nobles,—the publication of the acts of government in the native tongue,—and the admission of the people to the highest dignities,—rendered the condition of Russian Poland much less galling than that of the portion subjected to either of the two other powers. Since the accession of Alexander, especially, great encouragement had been given both to the great branches of national industry, and to the diffusion of education. An imperial ukase of April 4, 1803,

greatest orators and statesmen of modern days, in a note at p. 242. 'We need not be surprised that such enemies to thrones as Tom Paine and Volney, and *such hot-heated zealots for popular immunities as Fox*, should have praised the Polish constitution of May, 1791.' Surely no Englishman could have characterized that great man in such terms as these. Yet, the ignorance and prejudice betrayed, could be scarcely pardonable in a foreigner.

had conferred extraordinary privileges on the university of Wilna; and in no case had the Tsar neglected any opportunity of improving the temporal or moral condition of his new subjects. The conduct of Austria in this respect was less liberal. Under the plea,—a true one no doubt, but not sufficient to justify so arbitrary a measure,—that the spirit of the students of Cracow was too revolutionary to consist with a monarchical government, she destroyed that venerable seat of learning, which during more than four centuries had supported the religion and the civilisation of Poland; and though, in lieu of it, she founded a college at Leopold, the jealous regulations and vigorous surveillance introduced into that seminary were not likely to fill its halls with native students. Nor were the circumstances of the people in other respects more enviable. Galicia, which had served as a granary to Austria in her endless wars with the French, and where her losses of men had been repaired, was now exhausted; so that the nobles of this province—the richest, perhaps, in Poland—have not even yet been able to recover from the misery into which they were plunged by the exactions of the government. Those of Polish Prussia were scarcely treated with more indulgence: but, though the state was rapacious, their enterprising spirit, and the superior facilities they enjoyed for commerce, neutralised the severity of their imposts, and rendered their condition one of comparative comfort.’ *Lardner*, pp. 250, 251.

This statement substantially agrees with the representation given by Dr. Bowring, in the preface to his ‘*Specimens of the Polish Poets.*’* The learned Translator will not be suspected, we presume, of Russian predilections; and as his remarks bear the date of 1827, they have the advantage of having no intended reference to present politics, on which, however, they throw considerable light.

‘Let us take a glance at Poland after the partition. Its immediate consequences in the Austrian provinces were, imprisonments, confiscations, banishments, and the array of sufferings by which despotism rules. Not only were individuals subjected to domestic ruin, or to exile; but the estates of the corporate bodies were despoiled or seized. Joseph the Second confiscated the lands of the monastic orders; and his successor has pillaged the gold and silver services and ornaments of the churches, and even despoiled the royal tombs of Cracow. Taxation has been spread not only over real property to an extent which frequently leaves no revenue from hereditary domains, but the silver

* “*Specimens of the Polish Poets, with Notes and Observations on the Literature of Poland.*” By John Bowring. 12mo. Price 8s. London. 1827. At the present moment, this volume acquires fresh interest from the new position assumed by the Polish people; and although we cannot affect to review the specimens, not having the means of judging of their fidelity as translations, we are glad to take this opportunity of thanking the ingenious Author for what we must certainly regard as a curiosity in our literature.

and gold plate of the Poles has been wrested from them in the name of "loans," to be repaid in promissory notes of the government,—a currency constantly depreciating in value.

The presence of the stranger was visible through the Prussian provinces in a different shape. There Poland had to be *Prussianized*. The love of system, the determination to bend every thing to a general and unvarying form, has always characterized the Berlin government. A whole nation is dealt with as a troop of soldiers; so as to leave to the mind, to the will, as narrow a field of thought and action as possible. It was decreed that the German language should supersede the Polish; and the proceedings of the tribunals and of the government were all conducted in the language of the intruders. Property was far more respected by the Prussian, than by the Austrian authorities;—the despotism of the latter was of a gross, physical, rapacious character,—less galling, perhaps, than the more refined and specious government which interfered at every step with the habits, prejudices, and feelings of the people. Poor and intrusive Prussian officers irritated the Poles, not so much by their exactions, as by their constant meddling with Polish usages. And the inveterate hatred which the Poles have always borne towards the Germans, was fostered by the events of every day. But property was withal respected: and when the king's statue was erected at Krolewicz (Königsberg), the words "*Suum cui*" were engraved on the pedestal. The successors of William followed his wise example. But the creation of the Duchy of Warsaw put an end to the Prussian authority in Poland.

The most interesting results, however, have grown out of the subjugation of the Russian part of Poland. Whether from a mistrust of their own civilization, a conviction of their own irresistible force, or from a principle of sound policy, the Russian conquests have generally left to the conquered a great part of their former institutions. To the Poles they allowed most of their ancient privileges: satisfied with being the possessors, they did not aspire to the character of lawgivers of Poland. In truth, they had no code for themselves, and were not very likely to frame one for their dependants. The Ukases of the Russian Autocrats were founded on, and modified by, the ancient statutes of Poland. What the Poles suffered from Russia, was in the shape of individual oppression. Barbarous governors, fierce and brutal military and civil officers,—men who to coarse and unformed manners added extreme ignorance and the most profligate corruption,—drove many of the leading Poles to revolt, whose estates were confiscated, and conferred by Catherine the Second on her favourites, as an encouragement to renewed acts of insolence and injustice. Strange page in the history of national vicissitude, that a people, to whom, but a century and a half ago, the commonest utensil of luxury was unknown,—whose princes and boyars at the wedding festival of their august Czar Demetrius, (according to the report of a Polish historian and eye-witness,) ate their food with their fingers,—a people whose earliest poet belonged only to the last generation,—should have so rapidly increased in knowledge and in power, as to take a leading part in all the political arrangements of Europe, to say nothing of Asia! It is true, they were led by their general (Suwarrow) to the classic land of Italy,

and by their monarch to the luxurious capital of France. But some influence must have been at work, more powerful and permanent than the accidents of war; and I am inclined to believe, that to their intercourse with Poland we may trace much that is substantial and positive in their civilization. "The country which gave birth to Copernicus and Casimir," (I use the words of an estimable Polish friend,) "men not *our* pride only, but the pride of mankind,—a country whose historians wrote a Livian Latin,—a country which had two celebrated academies at Cracow and Wilna, many learned seminaries, and schools in every parish,—must have been to Russia what Greece was to Rome, and have operated beneficially on the rude minds of those barbarous hordes, who had so long the Tartars for their masters, by whom they were not only oppressed, but despised." There are many who profess to believe that the form of government has little influence on the happiness of a people: and if it were possible to conceive that a nation could possess a wise and benevolent administration of justice, and a code of laws founded on the public weal, the name and character of the supremely dominant power would be a matter of little moment. But nothing can be worse than the chaos which exists in Poland. There, law is any thing which may suit the dispensers of the law; the ukase of to-day overturns the ukase of yesterday; and sanction can be found for any decree whatever, out of some authority recognized in the Polish tribunals. The Constitutions of the Diet, the *Jus Magdeburgensis*, the Prussian and Austrian usages, the Code Napoleon,—each in its turn is applied to as an authority in all the "glory of that uncertainty" which to some has appeared a charm in the English system.

'Though the prospects of political melioration for Poland are remote and shadowy, yet this consolation is left,—that of any situation in which a chance of redemption has offered itself, the Poles have at all times availed themselves. They may have erred in their calculations; but they have been prodigal of their existence wherever they indulged a hope. They have made great sacrifices; and that is the best evidence of their sincerity. The improvement of the people is going on under a most extensive system of education: and while the history of Poland is present to the minds of Poles, it is impossible that a patriotic feeling should not grow up spontaneously.'

Bowring's Specimens, pp. xx—xxvi.

By the Treaty of Vienna, Napoleon's Grand Duchy of Warsaw was erected into the Russian Kingdom of Poland; and on December 24 of the same year (1815), a constitutional charter was granted to the Poles, the articles of which were 'of so liberal a description as to astonish all Europe.' Yet, they withheld trial by jury, and the competency of either chamber to originate laws, the initiative being confined to the king and the council of state. The Poles appear to have been tolerably satisfied, however, with their new situation, and with the semblance of national restoration which it presented, until the fatal change took place in the counsels of Russia, ascribed to alarms of meditated revo-

lutions, which began with abolishing the freedom of the press, and issued in the reign of terror under that brutal despot of whom the Cholera has happily rid the world. For eight months, Europe has beheld with astonishment, a nation comprising less than four millions of souls, * sustaining the unequal and desperate conflict with the Sovereign Lord of sixty millions, distributed over more than a third of the circumference of the globe! The plains of Poland are 'covered with ruins, or washed with blood; her resources are exhausted; her abundance has given way to 'wretchedness.' Pestilence has at last appeared in the train of war; but, to the Poles, she has hitherto seemed to act the part of a terrible and dangerous ally, rather than that of an enemy. Dreadful already has been the waste of life on both sides; and should the Russian Autocrat succeed in crushing the insurrection, it will be, at best, a fatal and infamous conquest, the actual cost of which, in blood and treasure, will itself be a sore punishment of the grasping ambition of the Muscovite, while its ultimate results will probably entail severer and more awful retribution.

Art. IV. *A new Translation of the Book of Psalms from the Original Hebrew, with explanatory Notes.* By William French, D.D. Master of Jesus College, and George Skinner, M.A. Fellow and Tutor of Jesus College. 8vo. pp. viii. 254. Cambridge. 1830.

IT is refreshing to meet with a Biblical Translation, more especially a translation of the Psalms, which, if it does not exactly meet our wishes, bears the marks of sound learning, simplicity of intention, and entire sobriety of judgement. The total disregard of all sound rules of interpretation, the violent perversion or mystification of the text, into which some critics of high reputation and undoubted learning and piety have been betrayed by their wish to establish a favourite theory, or by the adoption of erroneous philological principles, has had a most mischievous influence upon Biblical criticism, throwing back the study into the obscurity and uncertainty of the most imperfect knowledge, and conducting us to the very threshold of scepticism. In the present day, it is the fashion with persons of a certain school, to declaim very loudly, often very ignorantly, against what is called Neologism. With them, every theologian or Biblical critic who dissents from their canons of interpretation or their wildest flights of theological conceit, is a neologist; every form of expression of which they may not approve, has a neological tendency; and

* The population of the Kingdom of Poland, according to the census of 1829, exclusive of the army, was 4,088,290, of whom 'the real Poles' formed about 3,000,000.

such critics and expositors as Blayney, Lowth, and Newcome are spoken of in much the same terms as the 'German Infidels.' Such persons are little aware how completely they are playing into the hands of infidels, by thus confounding sound learning with rash and perilous scepticism, and by proscribing common sense itself as a heretic. No reader of our Journal will suspect us of any bias in favour of the German school of Biblical interpretation; but were we asked who had done the more disservice by their respective principles of Scriptural criticism, Lowth and Michaelis, or Parkhurst and Horsley, we say at once most explicitly, the latter. Yet does Bishop Horsley rank with a certain class of interpreters, as the prince of commentators; and his crude, rash, and paradoxical mode of translation and exposition, which is often no better than criticism travestied, passes for all that is orthodox and spiritual.

Of the Authors of the present volume we know nothing, beyond what may be inferred from the character of their labours, which bear the stamp not only of solid erudition, but of evangelical sentiment and unaffected piety. Most honourably to themselves have they engaged in a work which has for its simple aim, to present an accurate and faithful rendering of the inspired text, according to the sound and established principles of grammatical interpretation. Their volume has, however, been fiercely and unwarrantably attacked by a reverend critic, who writes in the Record Newspaper, and who deems himself 'particularly 'called' to the work of watchfully presiding as Censor-general over the biblical literature of the day, although destitute alike of the solid learning, the modesty, and the good temper which are indispensable qualifications for such a task. By this self-sufficient gentleman, the Authors of this new Translation have been, we understand, ranked with the German neologists;—upon what ground, we cannot even conjecture, not having seen his lucubrations; but, from our inspection of their volume, we do not scruple to say, that the imputation is as gratuitous as it is calumnious. We presume that the notes only can be referred to; and in these, we have in vain sought for any expressions that could afford even a pretence for the charge of neologism. If any such tendency lurked in the mind of a Translator, it could hardly fail to manifest itself in the version of the xlvth Psalm; and we shall therefore, for the satisfaction of our readers, cite at once the entire Psalm with the subjoined notes.

‘PSALM XLV.

‘¹ My heart is overflowing with a goodly theme;
I will recite my song, made in honour of the King.

‘¹ *goodly theme*—Heb. *a good matter*.

my song, made in honour of—Heb. *my works upon*.

May my tongue be as the pen of a skilful scribe !

² THOU art exceedingly beautiful, beyond the sons of Adam ;
Grace is diffused upon Thy lips ;
Therefore hath God blessed Thee for ever.

³ Gird Thy sword upon Thy thigh, O mighty Warrior ;
Gird on Thy splendour and Thy majesty.

⁴ And in Thy majesty, ride on and prosper
In the cause of truth, meekness, and righteousness ;
And let Thy right hand teach Thee dreadful deeds.

⁵ Sharp-pointed are Thine arrows ;
They enter the hearts of the enemies of the King.
The nations fall beneath Thee !

⁶ THY throne, O God, is for ever and ever ;
The sceptre of Thy kingdom is a sceptre of rectitude.

⁷ THOU lovest righteousness and hatest iniquity,
Therefore hath God, Thy God, anointed Thee
With the oil of gladness, above Thy fellow-kings.

⁸ Myrrh, aloes, and cassia perfume all Thy garments,
Brought out of palaces, rich in Armenian ivory, to adorn Thee.

⁹ Bearing Thy precious treasures, appear the daughters of kings ;
At Thy right hand the queen-consort hath her station,
Arrayed in gold of Ophir.

² *beautiful*—In ver. 7. this characteristic is shewn to be moral excellency.

Grace &c.—This refers to the divine power of Messiah's teaching, and to the extraordinary effect produced upon His hearers.
"And all bare him witness, and wondered at the *gracious words* which proceeded out of his mouth." Luke iv. 22.
"The officers answered, Never man *spake* like this man."
John vii. 46.

³ *Thy splendour &c.*—Compare Ps. xciii. 1. and civ. 1.

⁴ *teach Thee*—i. e. enable Thee to achieve.

⁵ *They enter*—Heb. (Thine arrows are) *in*.

⁶ *O God*—Messiah is here addressed as God. "His Name shall be called Wonderful, Counsellor, *the mighty God, &c.*" Isai ix. 6.

⁷ *above Thy fellow-kings*—"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Revel. xix. 16.

⁸ *perfume all Thy garments*—Heb. (are) *all Thy garments*.

brought out of—Heb. *out of*. Compare Ps. vii. 5. Notes 1 and 2.

adorn—Heb. *gladden*.

⁹ *Bearing Thy precious treasures, appear*—Heb. *With Thy precious things* (come). i. e. With the costly offerings made to Thee, come &c. Captive women graced the court of a conqueror.

Arrayed in—Heb. *in*. See ver. 13.

gold of Ophir—The distant lands, Ophir and Armenia, are probably

154 French and Skinner's *Translation of the Psalms.*

- ¹⁰ Attend, O daughter, and observe and incline thine ear,
And forget thine own nation and the house of thy father,
¹¹ So shall the King be enamoured of thy beauty;
Because He is thy Lord, bow thyself down before Him.
¹² The princess of Tyre shall bring thee presents;
The wealthiest of the nations shall propitiate thy favour.
¹³ All-glorious is she, the daughter of a king, within the palace;
Her raiment is embroidered with gold.
¹⁴ In robes of needle-work she is conducted unto the King;
The virgins in her train,
Her companions, are brought unto Thee.
¹⁵ They are conducted with joy and exultation;
They enter into the palace of the King.
¹⁶ "In the place of Thy fathers, Thou shalt have children;
"Thou shalt constitute them princes over all lands.
¹⁷ "I will cause Thy Name to be remembered,
"Through all succeeding generations;
"Therefore shall the nations praise Thee,
"For ever and ever."

We shall not offer any criticisms upon the above version of this very beautiful but very difficult composition; but, as introductory to some general observations, we shall venture to lay before our readers a metrical version of the same psalm, which will be found, if we do not deceive ourselves, scarcely less close to the text, while it accords substantially with the rendering of the present Translators.

named as well to shew the great extent of Messiah's dominion, as to point out the fine quality of the gold and ivory possessed by the King.

¹⁰ *O daughter*—Upon this appellation consult Ps. xxxiv. 11. Note 1.
thy father—thy royal father. See ver. 13.

¹¹ *enamoured of Thy beauty*—i. e. delighted with thine excellency. See ver. 2. Note 1. "Christ loved the Church and gave Himself for it . . . that He might present it to Himself a glorious church not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Ephes. v. 25, 27.

¹² *propitiate thy favour*—Heb. *soften thy countenance*.

¹³ *she*—i. e. the queen-consort. See ver. 9.

within the palace—Heb. *within*. i. e. in the inner chambers, the apartments appropriated to women.

is embroidered &c.—Heb. *is of embroidery of gold*.

¹⁶ —This and the following verse contain God's promise of future and perpetual dominion to King Messiah. Compare Ps. lxxii. 17.
children—The whole Christian race is the fruit of this mystical union of Christ with His church.'

PSALM XLV.

My heart is labouring with a glorious theme :
My song is of the King. My tongue doth teem
With glowing thoughts which it would fain disclose,
As language from the practised writer flows.

In that countenance benign
Beauties more than human shine.
Gracious words those lips dispense,
Dropping sweetest eloquence.
For Jehovah, on thy head,
Hath eternal blessings shed.

Arise, gird on thy sword,
O Thou most mighty Lord !
Put on thy panoply of light,
And in thy majesty
Ride forth triumphantly,
Thy chariot, Truth, the meek and poor to right.
Let thy right hand spread terror all before,
That nations may fall prostrate, and adore.
O let them know who dare thy reign oppose,
How sharp the arrows that subdue thy foes.

Eternal is thy throne, O God !
Eternal justice is thy kingly rod.
Beloved of Thee, the righteous meet reward ;
Nor less by Thee the wicked are abhorred.
Therefore, O Christ, on thine exalted head,
Jehovah hath the royal unction shed,
Above thy peers ; and unto thee
Shall every creature bow the knee.

All thy robes around thee shed
Richest odours sweetly blended,
When, from ivory halls, attended
By joyful choirs, thy pomp is led.
Amid the virgin train are seen
Daughters of Kings, and many a royal maid ;
While at thy right-hand, gloriously arrayed,
In gold of Ophir, stands the Queen.

Hearken, O daughter ! See thy king draw near,
And to his accents bow thy willing ear.
Thy native land remote no more regret,
But in his love thy Father's house forget.
So in thy beauty shall the King delight ;
Thy Lord, who claims thy homage as his right.
The rich with gifts thy favour shall entreat ;
And Tyre shall pour her treasures at thy feet.

How fair, in bridal glory drest,
The Queen ! — of woven gold her vest ;

Her flowing robe of purple dye
 Enwrought with Phrygian broidery.
 Now is she led, O King, to thee,
 With all her virgin company.
 With sounds of joy and nuptial song,
 The glad procession move along;
 And to the royal courts they bring
 The spotless consort of the King.
 Sons to thy fathers shall succeed;
 Princes of earth shall be thy seed.
 Thy name remotest times adore,
 Thy praise endure for evermore.

Our readers will form their own judgement of this attempt to give the form of poetry to that which *is* poetry in its very essence, the sublimest of poetry; but it will, we hope, at all events be allowed to prove, that the utmost closeness and fidelity are not incompatible with a metrical arrangement adapted to the genius of our language. We do not of course mean to find fault with the present Translators for not throwing their Version into metre. It did not comport with their immediate purpose or with their principles of translation. In a Version designed for public reading and instruction, a metrical form would be ineligible. Hitherto, indeed, our prose versions have preserved most of the spirit of poetry, while our metrical versions have been the most absolutely prosaic. We cannot, however, but entertain the opinion, that it is both possible and highly desirable to exhibit the poetry of the inspired Scriptures in the rich and varied measures of English versification, without compromising either the fidelity of a chaste translation or the simple majesty of the original,—without running out into florid paraphrase with Merrick, or, with Watts and Montgomery, imitating, rather than versifying the Psalms of David, in adaptation to the Christian Church. Most happily, indeed, the very spirit of the original has been caught and embodied in some of these free imitations; and it is in this way only that the greater part of the Psalms can be accommodated to evangelical worship. Nevertheless precious and invaluable as are such works for the purposes of Christian psalmody and private devotion, they will hardly satisfy the Biblical student or the lover of the Bible, as fair representations of the inspired effusions of the Royal Prophet and the other psalmists of ancient days.

In what form, then, should these sacred compositions be exhibited, so as to give the best idea of them as poetry? Bishop Lowth, a high authority, seems inclined to give the preference to a prose version, even on the score of taste. He remarks, that 'a poem translated literally from the Hebrew into the 'prose of any other language, whilst the same forms of the

'sentences remain, will still retain, even as far as relates to
'versification, much of its native dignity and a faint appearance
'of versification.' Whereas 'a Hebrew poem, if translated
'into Greek or Latin verse, and having the conformation of the
'sentences accommodated to the idiom of a foreign language,
'will appear confused and mutilated; will scarcely retain a
'trace of its genuine elegance and peculiar beauty. Those,
'therefore, who have endeavoured to express the beauties of
'the sacred poets in Greek or Latin verse, have unavoidably
'failed in the attempt to depict them according to their native
'genius and character; and have exhibited something, whether
'inferior or not, certainly very unlike them both in kind and
'form.*' This is strikingly illustrated by the rival versions of
two illustrious scholars, Buchanan and Arthur Johnston, who
have not merely failed alike to preserve the genuine character
of the Psalms, but have, in many instances, by adopting the
phraseology of classic heathenism, desecrated and paganized
the sentiment. For instance, in Johnston's elegant but most
'neologistic' version of the forty-fifth Psalm, verses 6 and 7 are
thus rendered :

' Quoque sedes solium, stans nullo mobile sæclo,
Cuncta regit, populis et pia jura dabit.
Sunt tibi jus, et fas, et candida pectora cordi ;
Impietas odio, mensque referta dolis :
Ergo tibi superùm Rector perfudit olivo
Tempora ; præ sociis hic tibi cessit honos.'

A still more flagrant instance of classical desecration and va-
pidity is found in his version of Psalm cx, which begins thus :

' Ille Opifex rerum, Dominusque decemplicis aulæ,
Sic Domino superâ dixit in arce meo:
A dextris tu Nate ! mihi confide coruscus ;
Dum subdam pedibus colla inimica tuis.'

Specimens not less objectionable might be cited from Bu-
chanan's Translation. To a devout mind, the effect of the
phraseology employed, in speaking of Jehovah, is often most
revolting, and the impropriety of expression verges on profane-
ness. This is owing, no doubt, in some degree, to the associ-
ations so indissolubly connected with classic phrases ; but it is
impossible to imagine that the learned Translators felt aright
the majesty and true spirit of the Hebrew Scriptures. The
process of translating out of one dead language into another,
must necessarily, indeed, be unfavourable to the preservation of
the identity and vitality of the original ; the character of the

* Lowth's Lectures on Hebrew Poetry, Vol. I. Lect. 3.

production will be at best vapid and artificial; and as Latin verse can please only the scholar, and pleases him chiefly, if not entirely, by suggesting to his recollection the phrases and images of classic poetry, which are far remote from every thing pure and sacred, no medium can well be more unsuitable for exhibiting the beauties of Hebrew poetry.

But how stands the case with regard to English metrical versions? Is it possible to preserve in English versification, the forceful simplicity, antithetical sententiousness, peculiar arrangement, and dignity of the Hebrew? Or is any advantage derived from their being exhibited in a metrical form, which may compensate for some departure from the strict conformation and verbal arrangement of the original? We propose these questions for consideration, without presuming to determine them; for, on the one hand, opinions will greatly vary according to individual taste. Some persons prefer prose to poetical composition in all cases, having no ear for the cadence of verse. Many, again, from early association, prefer the most barbarous metre to the most elegant forms of language; and for them, Sternhold and Hopkins or the Scotch Psalms have all the charms of poetry. On the other hand, we are inclined to think, that the variety of character in the Psalms themselves, which is so generally overlooked, and even lost in our versions, but which is as marked as the difference between the Proverbs and the 'Song of Songs', requires, in order to its adequate expression, a very varied form of translation; so that the rhythm and march of prose may be most adapted for some of these compositions, while others are susceptible of all the grace and harmonious modulation of the richest verse. For instance; any metrical version of the cixth Psalm would be labour as misapplied as a versification of the Book of Proverbs; while, on the other hand, there are psalms which seem to fall so naturally into verse, and which every one feels to be so characteristically poetical, that even versions which have little more than cadence and rhyme to recommend them, please, and are committed to memory. Of this description are Psalms xxiii, xix, cxxxvii, xlii, ciii, and some others, upon which poets of all sorts have tried their skill, and which, if never yet rendered with perfect success, have formed the ground-work of many delightful hymns. Now it is this class of psalms which suffer most from the baldness of a servile, verbal translation; and it would be scarcely less difficult to do justice to them in prose, than in metre. Accordingly, it is in the version of these psalms, that the Authors of the present Translation have most signally failed. Intent upon giving 'an accurate and faithful, rather than a highly-coloured portraiture of 'the original', and keeping constantly and too exclusively in view 'the sound and established principles of grammatical in-

'interpretation', they have wholly neglected to tune their version to the ear, and have not availed themselves of the genuine resources of the English language in giving force and grace to the simplest rendering. We subjoin their version of the *xxiii^d* Psalm.

‘PSALM XXIII.

‘JEHOVAH is my shepherd, I am in want of nothing.
 HE causeth me to lie down in green pastures :
 Unto still waters doth He gently lead me.
 HE refresheth my spirits ;
 HE guideth me into strait paths for His name's sake.
 Even when I am walking in the valley of the shadow of death,
 I fear no evil ;
 Because Thou art with me—
 THY supporting staff is my comfort.
 THOU dost furnish a table for me before mine enemies ;
 THOU anointest my head with oil, my cup is filled to the brim.
 Only goodness and mercy pursue me all the days of my life ;
 And I dwell in the house of JEHOVAH for a length of years.’

We must frankly confess that we prefer to this version even Ainsworth's homely translation:—‘Jehovah feedeth me, I shall not lack. In folds of budding grass he maketh me lie down ; he easily leadeth me by the waters of rest.’ The phrase rendered by the present Translators, ‘He refresheth my spirits,’ although it may admit of that rendering, (as in Lam. i. 11, 19,) is here not only weak, but singularly inappropriate, as it violently breaks in upon the metaphor so admirably sustained in the original, and is besides not in correspondence and *parallelism* with the other member of the verse. ‘Thy supporting staff,’ is equally objectionable as violating both the similitude and the true sense. But passing over these critical faults, we would wish any of our readers to compare the *effect* of this translation, or of the best prose translation of the psalm they have seen, with the charm of Addison's beautiful, though faulty paraphrase, ‘The Lord my pasture shall prepare,’ or with Dr. Watts's simpler and more faithful version beginning,

‘My Shepherd will supply my need ;
 Jehovah is his name.’

They will then, we think, feel constrained to own the superior charm and appropriateness of verse, not merely for the purpose of psalmody, but for expressing the genuine force of the inspired composition, and for translating it intelligibly to the heart.

In order, however, to preserve the genuine character of these sacred poems, in a metrical version, there must be an absolute subordination of the whole expression (including the mechanism of the verse and all the apparatus of diction) to the sentiment

and feeling conveyed. All expletives, all the common-place phrases of poetical art and the impertinence of paraphrase, must be rigidly excluded. The brevity and abruptness of the Hebrew cannot be transferred to a translation without producing harshness and obscurity; nor is it of consequence how many words are employed in rendering a phrase, provided that none appear to be superfluous in order to express the full idea with perspicuity and force. Every unnecessary word is an inelegance; and in metre, it is peculiarly difficult to avoid this fault, which is the more glaring and unpleasing, in proportion to the simplicity of the original composition. It is remarkable that Sandys, who often succeeds so well in giving the spirit of the Psalms, has wholly failed in the *xxiuid*, which he has most miserably paraphrased. Some of his lines are almost travestie. We shall now select a psalm of a mixed character, in which the pathetic record of personal feeling and experience conveys a lesson of heavenly wisdom, and the didactic is combined with the highest strain of devotion. We shall first give the Psalm as rendered by the present Translators, and then subjoin a metrical version, in order to shew that it is not impossible to preserve equal simplicity and closeness under the embarrassments of rhyme. Whether the psalm gains any thing from its rhythmical dress, we leave our readers to determine according to their own taste and judgement.

‘PSALM LXXIII.

‘Doubtless, God is good unto Israel—
Unto the pure in heart.

But as for me, my feet had well nigh swerved,
My steps had all but slipped;
When I was envious against the arrogant,
And saw the prosperity of the wicked.
Truly, they have no pangs until their death,
But their bodies are sleek.
They fall not into the sorrows of mortals,
Nor are they afflicted as other men.
Therefore pride decketh them as a chain,
Violence covereth them as a robe.
Their eyes are prominent from fatness,
The imaginations of their hearts exceed all bounds.
They scoff and speak wickedly,
They speak oppressively from on high.
They place their mouth in the heavens,
And their tongue rangeth through the earth.
Therefore do His people turn hither,
And copious waters are sucked up by them.
They say also: “How doth God know?”
And “How is there knowledge in the Most High?”

Behold ! these are wicked,
Yet are they continually at peace,
They increase their substance !
Surely, then, in vain have I purified my heart,
And washed my hands in innocency ;
For I am afflicted all the day long,
And am chastened every morning.

If I should say : I will calculate thus ;
Behold ! I should deal treacherously by Thy faithful servants.
Therefore I studied to comprehend this ;
But it was difficult in mine eyes,
Until I went unto the sanctuary of God—
Until I discerned what afterwards befalleth them.
Surely, in slippery paths dost Thou set them,
Thou castest them into places of destruction.
How suddenly do they become a desolation !
They are consumed, they come to an end from terror !
When Thou, Lord, arisest, they are as a dream to one awaking !
Thou holdest in contempt their shadowy form !

When my heart was soured,
And I was exasperated in my inmost soul ;
Then was I ignorant and without understanding—
I was as the beasts before Thee !
For, as to me, I am continually in Thy presence,
Thou holdest me by my right hand.
By Thy counsel Thou ledest me,
And hereafter Thou wilt receive me to glory.

Whom have I in heaven but Thee ?
I delight in no one upon earth equally with Thee.
Though my flesh and my heart should fail,
Yet God is the rock of my heart, and my portion for ever.
For behold ! those who depart from Thee, perish ;
Thou destroyest all those who desert Thee for other gods !
But, as for me, to be near unto God is my happiness,
I have fixed my place of refuge in the Lord JEHOVAH,
I will recount all Thy works.

PSALM LXXIII.

Truly the Lord is good,—base doubts, depart—
Is good to all who are of upright heart.
But, as for me, I had almost declined
From virtue ; sceptic thoughts o'erspread my mind.
For I grew envious of the proud and vain,
Seeing the wicked prosper. No such pain
And sore disease, I said, their days attend :
In vigorous health their joyous life they spend.
As if exempted from the common lot,
The cares and ills of life they suffer not.

Hence, like a chain of gold, their pride they bear,
 And bold oppression is the robe they wear.
 Voluptuous ease is in their looks; their fond
 And towering wishes they have gone beyond.
 Corrupted by excess, they spurn restraint,
 Oppress the lowly, and contemn the saint.
 Their haughty blasphemies the heaven defy;
 And their tongue preys on all beneath the sky.
 The good are turned aside, and, forced to drain
 The cup of bitterness, they thus complain:
 "Doth God concern himself with things below?
 Or can it be the Most High doth not know?
 See, how the impious prosper—sinners these,
 Who grow in wealth, and live in splendid ease.
 Then where is virtue's gain, where the defence
 Of honest worth, the meed of innocence?
 My days with constant sorrows have been fraught,
 And every morn has some fresh trial brought."
 —Should I such language hold, Lord, I should be
 A traitor to thine Israel and Thee.
 Yet still, the mystery my mind revolved,
 Remained too hard to be by reason solved:
 Till in the house of God I sought relief,
 And into self-reproach was turned my grief.
 There was I taught their end. I saw them stand
 On slippery heights, a yawning gulf at hand.
 How in a moment are the proud cast down,
 Consumed beneath the terror of Thy frown!
 E'en as a dream the cheated mind forsakes
 On waking, when, O Lord, thy wrath awakes,
 So shall the pageant of their greatness seem
 Shadowy and vain, a scarce-remembered dream.
 Thus was I troubled: I was sick at heart
 Through my own folly: till Thou didst impart
 A better mind, I lay beneath the rod,
 E'en like the brutes who cannot know their God.
 Yet, still Thy gracious presence did enfold me,
 And by my right hand, Lord, thou didst uphold me.
 Through this dark world Thy word shall be my guide,
 Till in Thy glory I am satisfied.
 For whom have I in heaven, or who can now
 Be on this earth my trust, my joy, but Thou?
 What though my flesh, and heart, and life decay;
 God is my strength, my all-sufficient stay,
 A portion that shall never fade away.
 The base apostates who their God forsake,
 Thy righteous vengeance shall at length o'ertake.
 But be it mine near Thee, my God, to dwell,
 And, as I trust in Thee, of all Thy works to tell.

The object of the present Translators, we have already re-

marked, is very different from that which has been aimed at in these metrical versions. The principles of translation which they have adopted, has led them scrupulously to retain all such Hebraisms as are either not liable in themselves to be understood, or have been rendered intelligible by familiar use. With regard to those principles, they have not fully explained their views.

‘Upon the laws of *grammatical* interpretation,’ they say, ‘the Translators cannot now enlarge, without losing sight of their immediate object. Of the extreme importance of those laws, they are fully aware. In fact, at the commencement of their labours, they contemplated adding a regular series of philological notes. But this idea was afterwards abandoned; and these notes will, probably, form, at some future time, the substance of a separate publication.’ p. vi.

We shall await that publication with considerable interest; and in the mean time, we have felt it right to abstain from minute philological criticism on these Translations, and to reserve our observations upon the system of translation to which they are conformed. The merit of the work must be judged of in relation to what its Authors have purposed. They have not aimed at producing an elegant, idiomatic version, or such as might compete with the Authorized Version in the collocation and modulation of its periods; but they have furnished the Biblical student with a translation valuable as being independent and original, fresh drawn from the Hebrew, the result of much assiduous study and extensive learning, and one which will, therefore, be of great use in illustrating the text, and, compared with other versions, in fixing its true import. It is by the multiplication of such contributions to Sacred Literature,—and the humblest efforts of the kind are entitled to the thanks of the Christian world,—that we may hope at length to obtain a Public Version as unexceptionable in point of fidelity as in propriety of expression.

We must, however, contend that, whether in prose or in verse, an English translation of the Scriptures ought to be pure English; that nothing is gained by that sort of half-translation, which, under the idea of literal fidelity, presents to us something which is neither English nor Hebrew,—renderings so uncouth, and phrases so remote from the conventional idiom, that a school-boy who should so translate Homer or Xenophon would be turned down in disgrace. It is very remarkable, how rarely learned critics have proved themselves competent translators. Profoundly versed in Greek, Hebrew, or Latin, they have seemed strangers to the art of English composition, and have discovered a singular awkwardness in conveying the results of their acutest philological investigations. Learning and judgement are the prime requisites in a Biblical

critic; but to these, the translator must add eloquence and purity of taste, or he will fail to do justice to either his text or his readers. The beauty and sublimity of the sacred writings, the qualities which, apart from their inspiration, raise the compositions of Moses, of David, and of Isaiah, above all Roman and all Grecian fame, are, we need not be reminded, of inferior consideration, compared with the matter of Revelation, the awful burden of prophecy, and the saving knowledge which the word of life communicates. Still, they form a characteristic feature of the Book of God, and a portion of that internal evidence by which its Divine inspiration is attested; and this species of evidence, let it be remembered, becomes proportionably obscured and weakened by a mode of translation which sacrifices perspicuity to a spurious fidelity, and dignity of expression to philological precision. While, then, we would protest against placing Biblical criticism, on the one hand, under the ban of the Church, on the charge of neologistical tendencies, we must also raise our voice on behalf of the Hebrew Muse, the eldest-born of Poetry, the handmaid of Devotion, the sister of Prophecy, who appears to us to have suffered cruel injustice at the hands both of learned and of unlearned translators. We know, indeed, that to speak of the Psalms and other portions of the Hebrew Scriptures as poetry, will sound in the ears of some persons like the language of Neology: as if to exalt their merit as compositions, was to lower their inspiration. Pity that these watch-dogs of orthodoxy cannot distinguish a friend from a foe; but they must bark on. We shall close this article with one more specimen of 'the sacred poetry of the Hebrews'—no matter whence obtained—in which, we venture to hope that the sentiments and spirit of the original will be thought to have been preserved with as much fidelity as in the most literal prose version, or in the most diffuse and ornate paraphrase.

PSALMS XLII, XLIII.

As for the distant water pants the desert's fleet gazelle,
 So longs my heart for Thee, O God!—within Thy courts to dwell.
 Like her I thirst, but thirst for thee, the source of life and joy.
 O when among Thy saints again shall praise my tongue employ?
 But here my tears have been my drink, my solace night and day,
 While, Where is now thy God? I hear the taunting heathen say.
 I think upon the happy days, and mourn the Sabbaths fled,
 When to the house of God with songs the joyous train I led.
 Yet why dejected, O my soul? Why faint beneath the rod?
 Hope on, for I shall praise Him still, my Helper and my God.
 But, O my God, the thought of Thee with grief my bosom fills,
 Here, beyond Jordan's fountains, amid Hermon's rocky hills.
 Around the gathering waters roar, and glen to glen replies:
 But deeper waters whelm my soul, and floods of trouble rise.

Once in Thy loving kindness blest, swift flew my days along :
Amid the watches of the night, Thy praise inspired my song.
But now I cry, O God my Rock, why hast thou cast me off,
To groan beneath oppression and endure the impious scoff?
Keen as a sword the cruel taunt, repeated day by day ;
Where is the God he trusted in ? my foes insulting say.
Yet why art thou cast down, my soul ? Why faint beneath the rod ?
Hope on, for I shall praise Him still, my Helper and my God.

‘ Judge Thou my cause ; right me, O God, against a ruthless race :
O save me from a treacherous foe, unprincipled and base.
For Thou my strength, my fortress art : Why hast Thou cast me off ?
To groan beneath oppression, and endure the impious scoff ?
Send forth Thy light and truth, O Lord, to point and guide my road,
To lead me to Thy holy mount, even Thy blest abode.
Then at Thine altar, O my God, my harp and voice shall raise,
To Thee, the Author of my joy, triumphant hymns of praise.
Then why art thou cast down, my soul ? Why faint beneath the rod ?
Hope on, for I shall praise Him still, my Saviour and my God.

Art. V. 1. *Considerations respectfully submitted to the Committee of the British and Foreign Bible Society, on the present Crisis of its Affairs. By a Secretary of an Auxiliary Bible Society. 8vo. pp. 28. London, 1831.*

2. *The Character of the Bible Society as a Religious Institution ; considered in a Letter addressed to the Hon. and Rev. G. T. Noel, occasioned by his Letter to Lord Teignmouth. By Clericus. 8vo. pp. 44. Price 1s. London, 1831.*

3. *Circular addressed to the Members of the British and Foreign Bible Society, and of the various Auxiliary and Branch Societies, and Bible Associations, by a Provisional Committee formed on the 20th of May, 1831, at 32, Sackville Street, London. pp. 3.*

WE had not intended to advert again, at least for the present, to the subject of these publications ; but pamphlets, letters, and resolutions are pouring in upon us, which, if noticed at all, require to be promptly noticed ; and the activity of the agitators calls for a corresponding watchfulness and decision. This specious and insidious ‘ Circular ’, the manifesto of the Sackville Street junta, bearing as it does the signatures of nearly eighty respectable individuals, claims a distinct, though brief examination.

The Circular invites our serious and deep consideration to eight ‘ Resolutions ’, which we shall take up *seriatim*.

‘ 1. That we whose names are undersigned, do form a Provisional Committee, with power to add to our number ; for the purpose of

uniting in such measures as may induce the British and Foreign Bible Society to re-consider the decision of the late Anniversary General Meeting of that Institution, and to bring about a separation in point of Membership from those who do not acknowledge the Scriptural doctrine of the Holy Trinity.'

This is, we believe, the first time that a provisional committee was ever formed, not for the purpose of instituting a society, but with the avowed object of disturbing an institution long established, by forcing upon it the views of an inconsiderable and defeated minority. This provisional committee is nothing better than an organized conspiracy, how specious soever its object, which, if successful, would overturn the whole management of the Society. Formed in direct and open opposition to the venerable President, the episcopal and other vice-presidents, (with the exception of Lords Mandeville and Lorton,) the officers, and the elected committee of the British and Foreign Bible Society, all of whom have deliberately recorded their opinion, and are staked to the present constitution of the Society,—the effect of what this junta are proposing to themselves, if not their aim, must be, to turn out the whole body of patrons and directors, who, if thus overborne and counteracted, could neither with honour nor consistency retain their connexion with the Institution. But that such is the actual aim of some of the confederates, is matter of notoriety. The following is the language of Robert Haldane, Esq., in his last furious bull against the Bible Society Committee.

'Such is the manner in which the Directors of the British and Foreign Bible Society have directed themselves in the whole course of their proceedings. And I ask, if it be possible, in the history of the whole world, to produce an example of charges so multiplied, and of such weight, and magnitude, and criminality, being brought against the managers of any other society? Yet, after all, how little do we know of their practices—how short a way have we been able to trace them! But from the little we have seen of their public transactions, and from the glimpse we have had of their secret operations, a scene has been disclosed unparalleled and unprecedented. Religious principles have been outraged, religious duties have been violated, and religion itself has been trampled upon, and exposed to the scorn of men and to the derision of infidels. And they who have been guilty of all these delinquencies, although fully and publicly convicted of them, refuse to this hour to make any acknowledgement or confession of their faults. Does it become any Christian to support or countenance such a Committee? In doing so, is he not betraying the cause which it is his duty to support? And does he not become a partaker of other men's sins? Can any of their supporters affirm with a good conscience, that they are not incompetent and disqualified for the duties of their office? It might have been expected, considering

the number and magnitude of the charges established against them,—and the fact of their being the occasion of so greatly dividing public opinion, and producing so unhappy a schism, that they would long ere now have voluntarily resigned the direction of the society, and been willing to commit it to others who might re-unite in its favour the suffrages of Christians. But, notwithstanding the circumstances in which they have been placed, they have tenaciously clung to their situation, although they are well aware that there is no prospect of their being able to regain that general confidence which they once possessed, but which they have irretrievably lost. In this state of things, it ought to be considered, whether the Auxiliary Bible Societies should not require their resignation of office.'

We have thought it worth while to transcribe this furious and scandalous libel, fit only for the notice of a court of justice, and which, had it proceeded from Taylor and Carlile, would have been duly appreciated,—in order that none of our readers may be ignorant of the real views of at least some who sanctimoniously clamour about religious tests and prayer. So did the Pharisees stand up for the sanctity of the Sabbath, while bearing false witness against the Saviour! The name of *Robert Haldane* is not attached to the circular, but that of his faithful nephew, and deputy, *Alexander Haldane*, is of course among the subscribers; as well as that of *Mr. Henry Drummond*, who, in 1821, sounded the first note of warfare against the Bible Society Committee; and those of some other worthy persons well known for their hostility to the very principles of the Institution. Five years ago, in noticing the malignant shape which the dispute about the Apocrypha had assumed, the *Eclectic Review* warned the Committee of the sort of warfare which they might prepare to encounter. Our readers may now judge whether the language employed was not too appropriate. 'If any persons imagine that the opposition which has for some time been ripening, originated in the Apocrypha question, or that it will expire with it, they are under a complete delusion. Many years ago, a notorious heresiarch, the high-priest of Antinomianism, yet holding a benefice in the Establishment, is said to have termed the Institution, the Devil's Society. And there are other religionists, not precisely of this school, men of purer creed and better feeling, yet whose doctrinal eccentricities and party zeal render them scarcely less inimical to the irenical plan and catholic principle of the Institution. *A party is springing up in the religious world, the progress of which will require to be closely watched and vigorously controlled; for they will not be content till they have remodelled every religious institution, and stamped them with their own features of intolerance.* For this time, the experiment on the Bible Committee has failed. The Secretaries and three-fourths

‘ of the Committee have *not* gone out. But the contest is not over.’*

Such was the language held in this Journal in 1826. We now ask, were we not in the right? It proceeded from no random conjecture, nor was it spoken in the oracular spirit of prophecy,—except that experience will sometimes attain

‘ To something like prophetic strain ;—’

but expressed a firm conviction, grounded on the knowledge of character and facts. Mr. George Clayton, the Author of the ‘ Considerations ’, does not appear to be fully aware of the *filiation* of the Sackville Street Committee, or rather of the school from which it has emanated, although he has most truly characterized the main part of these reformers. ‘ I do ’, he says, ‘ I must, and ever shall congratulate myself, that the stir and strife on this lamented occasion have not sprung from the non-conforming members of the British and Foreign Bible Society.’ He then adds :—

‘ From clergymen or laymen of the established churches of this kingdom, and, for the most part, from the younger and less matured among these,—men green in judgement and warm in temperament, who, as John Bunyan would say, have the egg-shell still upon their heads,—this unhappy contest has emanated. Is it to be attributed to the power of prejudice—to the long seclusion within college walls—to an imperfect acquaintance with the principles of religious toleration and of human nature—to the lack of due initiation into those theological studies which ought to precede (and that in preference to all classical and mathematical science) an introduction to the labours of the ministry,—or to what other cause is it to be assigned, that *these* are the dear brethren who have poured upon us all this confusion?’

Not these only. We could mention individuals whose age and standing might seem to entitle them to be looked up to as leaders and guides, whose zeal and, perhaps, amiableness of character, command veneration, and seduce many an ardent and generous mind into the feelings of discipleship; but whose original feebleness of judgement, indicated by prominent eccentricities, has neither been remedied by sound learning, nor improved by age. We cannot forget whence sprang the epidemic heresy of the years 1817, 18, which was confined entirely to ministers of the Established Church,—for the ‘ seceders ’ never blended with the ‘ dissenters,’—and which, according to the confession of its leading advocates, derived its seminal principles from the doctrinal instructions of one who has been a loud denouncer of the iniquities of the Bible Society, and

* Eclectic Review, Vol. XXVI. p. 220.

figures in the Provisional Committee. And we are grieved to notice the name of another much esteemed clergyman, who is no green-horn, but whose constitutional vehemence, extending itself to all his opinions, right or wrong, gives an almost fantastical character to sound learning and fervent piety, and disqualifies him as a safe guide in practical matters. The greater part of the clerical subscribers are, however, what Mr. Clayton justly describes them to be,—‘green in judgement and warm in temperament,’—vehement, confident, and intolerant,—strongly reminding us, in their moral physiognomy, of the Cowans, and Bevans, and Barings of the Antinomian secession, although their ultra-orthodoxy assumes a less dangerous character. May we be pardoned if we again cite the language of our own Journal some thirteen years back, in reference to the true cause of these phenomena. ‘The defectiveness or the entire want of a theological education, we have often remarked to be a concomitant, and we believe it to be, in many instances, a direct cause of the adoption of such sentiments. . . How far even the most judicious theological education affords a security, independent of personal piety, against errors of the sceptical class, is a question of fact which we need not at present discuss. But we may with confidence affirm, that it will, generally speaking, obviate the danger of falling into fantastic incoherencies, similar to those with which we are at present concerned. Where men (whatever may have been their advantages as to general education) become suddenly acquainted with the first truths of Christianity, and are immediately called upon to commit themselves, in the most public manner, upon its several doctrines, and where vivacity of temper is met by stimulating circumstances, —nothing less, we imagine, than eminent grace, and that, probably, imparted under the pressure of affliction, will preserve such persons upon the plain, humble path of scriptural simplicity. Perhaps, some one luckless hyperbole, uttered in the heat of declamation, which is unhappily remembered, admired, and repeated, may first tempt the feet upon the field of extravagance; and this enchanted ground once trodden upon, how fearful is the chance that the wanderer may return!’*

Upon the whole, with all due respect for the private worth of the individuals whose names are attached to this Circular, we must say, that they form a class, to whose collective judgement we should not think it safe greatly to defer. Nay, although, while acting separately, or in association with Christians of cooler judgement and less exalted sentiments, they may be useful and valuable members of the body, yet, when compacted

* Eclectic Review, 2d Series, Vol. IX., pp. 539—541.

into a sectarian phalanx by the force of moral affinity, they may reasonably be regarded, we think, with suspicion. A very strong presumption would lie against the judiciousness, the Scriptural wisdom, the entire consistency, of any measure or recommendation originating in such a quarter, and backed by such an array; and if we did not even perceive the drift of their proposal, we should feel warranted in entertaining suspicions of what it might introduce, and in adopting the well-known expression of distrust:

‘—Timeo Danaos, et dona ferentes.’

In the present case, however, there is no ambiguity in their proceeding. The avowed object is, to change the whole constitution, character, and management of the Bible Society, by a system of agitation more worthy of a political faction, than of a small minority of a religious association. We shall dismiss this first resolution with the just remark of Mr. Clayton, that,—

‘To enter a society you do not cordially approve—to co-operate from year to year with that society, whether as a private member or as a public officer—to invite other men to join you upon the known principles of the society—and then, upon the access of some new light to the mind, or from the influence of example and persuasion, to conspire the production of an essential change in such society—yes, and under the mortification incident to defeat, even to labour its subversion—appears to me repugnant to the dictates of sound reason, honourable feeling, and Christian morality. As long as I approve the society, let me remain in it; when I think I discern cause for dissatisfaction, let me remonstrate; if my testimony fail to produce conviction, let me peaceably withdraw myself, and seek another field more congenial to my sentiments and wishes.’

—Or, we would add, peaceably acquiesce in the decision of the majority. We now proceed to examine the next resolution.

‘2. That a Society, whose object is to circulate the pure Word of God, and upon which devolves the responsibility of preparing and issuing new translations of it, must be considered decidedly a religious society, and ought pre-eminently to be conducted on Scriptural principles.’

We have no objection to make against this proposition as it stands. We would say, with ‘Clericus,’ that we ‘consider the ‘Bible Society as both a religious and a charitable institution ‘in the highest possible degree.’ It has been, as he remarks, from its commencement, a religious society in the most exalted sense of the term.

‘It has always been known and recognized as such, under specified limitations, by every department of the community. It was originated by religious men for a religious object, but these devout and excellent

individuals—men who loved prayer, and whose whole character was redolent of communion with God—these sainted and in many instances now departed spirits—saw that there was a vast number of persons, who would have no objection to aid in the circulation of the Bible, from which, with whatever inconsistency, they professed to draw the principles of their belief and conduct, but could not be prevailed upon to contribute to the promotion of the cause of religion in any more definite and specific form. They therefore wisely abstained from establishing any other terms of communion than that of an avowed attachment to the Scriptures—from any religious exercise, which would of necessity operate as an exclusionary barrier against those who, whatever might be their errors or their peculiarities, were willing to be efficient labourers in the promotion of the general object. In this, they saw no compromise beyond the exercise of a wise and Christian forbearance—no expediency beyond that which stands accredited in the clearest records of the Christian law—no prudence beyond that which is vindicated by Apostolic example in becoming all things to all men, in order, if possible, to save some.

‘ Thus was the basis of the Society laid in the most comprehensive wisdom combined with the most fervent piety. And, its great object and general principles of action being defined, it soon became the rallying point to almost all that was liberal in sentiment, fervent in zeal, and genuine in devotion throughout the land, and speedily spread its ramifications to the remotest extremities of the earth. Its treasury became a reservoir, into which persons of all classes and denominations unanimously and cheerfully poured their contributions. Innumerable sluices were opened, by which Christian eloquence, burdened with the treasures of eternal truth, was enabled to diffuse its rich and mellifluous streams. Amidst all this flow of Christian sentiment and Christian exertion, not a syllable was heard from Socinians or Infidels of any compact being violated. Here and there, indeed, a fiery spirit, who possibly mistaking the impulses of pride for the dictates of conscience, might think it his duty to avail himself of such an opportunity to utter his loud and ill-judged protestation against the specific errors of any class of religionists, might be called to order as travelling beyond the record. But excepting a few instances of individual indiscretion being not improperly checked, I have heard of no complaint from any body of professors, as if the great principles of the Society had been violated. For a series of years, the attacks directed against it proceeded almost uniformly and exclusively from members of our own Church, who mistakenly imagined that, in the combination of which it was formed, they saw an element of destruction to the Establishment. Contrary to their expectations and predictions, however, the interests of the Church have gone hand in hand with those of the Society; and in respect of spiritual efficiency and zeal, it stands infinitely higher at this moment than when the Institution first drew its breath.

‘ And was there nothing in all this, I would ask, to command the approbation and to rouse the sympathies of the Christian, because all the members and officers of the Society were not orthodox, pious, and devoted men? Is it nothing to see a field of corn, waving in rich and

golden promise, because there may be a greater or less proportion of tares mingled with the pure and solid grain? Is it nothing to behold the leaves of the tree of sacred knowledge scattered in such copious supplies over the troubled waters of human ignorance and error, because the hands of some of those by whom they are diffused, are not so pure from the taint of heresy, as all agree in desiring that they were? I would form no extravagant expectations from the operations of the Bible Society. In many instances, this, doubtless, has been done. I would not calculate the benefit as bearing a necessary proportion to the number of volumes which it circulates, but I must relinquish all my ideas of the efficiency of appointed means—of the established connexion between cause and effect in the general administration of the Divine government,—before I can lightly esteem the mighty machinery, which this Institution brings to bear upon the spiritual illumination of the human race.' *Clericus*, pp. 23—26.

If it has been contended that the Bible Society is not, in *every sense*, a religious society, no one has ever denied it to be a *religious institution*. But a religious society conveys to some persons, the notion of a closer religious fellowship, a more strictly ecclesiastical communion, than the Bible Society either professedly or really involves. In fact, though loosely termed a society, and supposed, as such, to comprehend all who, by subscribing to it, become its supporters, it can hardly be considered as in strict propriety a society at all. The only actual association is limited to its officers and the members of committees. It is specifically an institution, rather than a community; restricted in its object, unrestricted in the cooperation which it invites; wholly religious in the character of its management and agency, but taking no cognizance of the character of those who are willing to combine in giving the word of God to every nation under heaven; the principle of combination, with a view to the accomplishment of this object upon the greatest possible scale, being made 'as broad and comprehensive as the boundaries of 'professed Christianity.' The true character of the Society is seen in its object, its history, its operations, and its beneficent results; and as to its principles, what can be more scriptural? For they are summed up in the two propositions, that the Bible is the Word of God, revealing the only way of salvation, and that as the Scriptures alike concern all, are addressed to all, and are needed by all, it is the duty of all who believe them to be the word of God, to unite in placing them, so far as possible, within the reach of every creature.

'3. That, considering the British and Foreign Bible Society to be an Institution of the character above described, it is our opinion that those who do not acknowledge the Scriptural doctrine of the Holy Trinity cannot consistently be admitted Members of the Society.'

And it is *our* opinion that they *can*, for reasons again and

again explained. First, because the constitution of the Society admits of them; secondly, because the object, being simply the circulation of the Scriptures, allows of their concurrence; thirdly, because it is the duty of even Socinians, to concur in promoting the circulation of a book which they acknowledge as of Divine authority, and it cannot be right in us to discountenance others from doing their duty; fourthly, because to exclude them would be not very practicable, not very honourable, not very consistent, not adapted to promote the interests of truth or the credit of evangelical religion, and, as being a measure of unprovoked insult, not very Christian.

‘If’, says Mr. Clayton, ‘one obnoxious class is to be shut out, equity and fairness and consistency demand that all obnoxious classes should be excluded. But as things now are, it is not a question upon the propriety and practicability of *shutting out* members, henceforth to be pronounced ineligible or inadmissible, but of *turning out* persons whom you have invited, admitted, and entertained in this fellowship of distributing the Scriptures. Hateful as Socinian doctrine must be to the orthodox believer, and painful as he must, on some accounts, feel it, to associate with its abettors on any occasion whatever; yet, if such co-operation, in any given case, involve no compromise of sentiment, be productive of no practical mischief, tend to the wider diffusion of the uncorrupted word of God, and, by possibility, lead on to the illumination and conversion of the erroneous themselves; then, I conceive, the principles of the New Testament, and the dictates of the renewed heart, so far from proscribing, do actually concur to recommend and enjoin it. And I think it may be shewn, by irrefragable proof, that as long as the Society adheres to its *one* object, and preserves entire its present constitution, although it have no exclusive law, it involves no compromise of religious opinion; it is secured from the production of any practical mischief; it *does* most unquestionably tend to effect a wider circulation of Holy Scripture; and has, in various and well-authenticated instances, reclaimed from the camp of error those who had there been entangled and overcome.’

‘My views of the religion of Jesus Christ, and of the obligations it imposes, are such, that I devoutly wish all the Socinians in the universe could be prevailed on to join me in presenting the Scriptures, without note or comment, to the whole family of man: and were I to propose any barrier to such a junction, or to refuse it, I think such refusal would partake of the nature of sin.’

‘I am, moreover, perfectly convinced, that no law of exclusion can be devised, which will be found really and permanently efficient in maintaining the proposed separation. So much of mental reservation and secret equivocation may be brought to any test of human prescription, that heretical subtlety will easily, and with the utmost plausibility, evade it. Witness the total inefficacy of subscription to Articles of Faith, for the exclusion of men of erroneous creeds and profligate habits, from holding office in the established church. The love of the truth, and the profession of it, sustained by the influences

of the Holy Ghost, and by the various administrations of Christ's spiritual kingdom, are abundantly more mighty, for the preservation of the Church from the incursions of error, than all the guards of human device, and all the fences of human creation.

'I deem it, therefore, a duty to protest against the recent attempts that have been made to innovate upon the constitution of the Society: First, because I consider the principle of the proposed alteration to be UNRIGHTEOUS; by which I mean to say, that it is disingenuous, dishonourable, and unjust, involving a breach of good faith with the public, destructive of confidence between man and man, and subversive of the integrity of moral obligation. To change, *now*, the original basis of the Society, after the lapse of a quarter of a century, and after it has received the seal which the mortality and the testamentary liberality of the pious dead have set upon it, would be, in my view, an affront to the Eternal Justice. It would be doing evil, that good may come. It would be to apply the exploded doctrine of *expediency*, in a disguised, but a most exceptionable form. And I have yet to learn, that *that* zeal for orthodox doctrine is any better than spurious, counterfeit, and delusive, which, in grasping at some favourite point of imagined reformation, tramples on the claims of social virtue, conventional truth, and moral honesty. *Fiat justitia; ruat cælum.*

'Secondly, I enter this public protest, because I consider the principle of the new measures to be as IMPOLITIC as it is unrighteous. Unwittingly, I grant, and against their best intentions, the malcontent members of our Society are really serving the cause they profess themselves anxious to stigmatize and destroy. Socinians, and Socinianism, have, by their means, been called into a greater publicity of notice, and swelled into a larger magnitude of importance, than by any event which has taken place in this country for at least the space of half a century.' pp. 12—14.

The fourth Resolution is as follows:

'4. That we, therefore, pledge ourselves to use all Christian means in our power to have the British and Foreign Bible Society firmly established upon the above principles.'

What principles? 'Scripture principles'? or 'Our opinion'? The wording is not very clear. But, Gentlemen, the Bible Society is 'firmly established', and requires not your using any means, Christian or unchristian, to move it from its present foundation. As there has been no settlement, no deviation from the perpendicular, we believe all to be safe there; and when, under such circumstances, we find persons busying themselves with the foundations of an edifice that has stood firm so long, we cannot help suspecting them to be sappers and miners, rather than builders. Proceed we to Resolution

'5. That entertaining the most friendly feeling towards the Society, we invite the co-operation of any members of Auxiliary Societies, Associations, and other individuals of every Christian denomination,

who acquiesce in the principle declared in the foregoing Resolutions; and we solicit the communication of their sentiments on the subject.'

In other words, 'That, entertaining the most friendly feeling towards a Society of which many of us have been for many years the most bitter and malignant calumniators and opponents, we invite the co-operation of any persons who acquiesce in our opinions, in carrying our point *per fas et nefas*, and ousting Brandram, Hughes, and the whole Earl Street Committee, with or against whom we find, to our mortification, that we avail nothing.'

'6. That we have no intention of recommending that any TEST should be put *individually* to persons proposing to become members of the British and Foreign Bible Society, or that any questions whatsoever should be asked of them; it being pre-supposed that such persons are acquainted with the rules of the Society which they intend to support.'

This disclaimer comes rather late; and although we are not sorry to perceive the lowered tone in which this Resolution is couched, we must say that it looks more like an awkward attempt to ward off an objection, than an honest explanation of previous 'intention.' Experience has amply shewn, that nothing could be more illusive than the pre-supposition, that all persons who subscribe to a society are acquainted with its rules. Besides, let rules or articles be never so definite and explicit, they may possibly be understood and subscribed to as mere 'articles of peace.' Ignorantly, mistakenly, or insidiously, Socinians and other heretics might still creep in; and if no questions are to be asked, what is to prevent it? And as to those already in the Society, how are they to be got rid of? By a declaration that they ought not to be in it,—'cannot consistently be admitted members?' But some Socinians *are* members, and cannot be expelled by a mere *ex post facto* declaration. If, however, no test is to be imposed, and all the security is to be a pre-supposition, by virtue of which we are to take it for granted that thenceforward no Socinians will offer themselves as members, why not take it for granted now, that all the members of the Bible Society are as orthodox as any declaratory rule could make them? Since it must be, even then, by a sort of legal fiction, that all the members of the Society would be pre-supposed to be Trinitarians, why not avail ourselves of the same charitable hypothesis, as things stand, and take it for granted that they are 'all children of God, members of Christ, and heirs of the kingdom of heaven?' But the excess of courtesy and latitudinarianism in this Resolution really astonishes and perplexes us. What! are no questions to be asked? Why, surely, then there must at least be a secret ballot. Will it be

enough to fix up a board over the committee room, with the notice, 'No Socinians or Neologists admitted,' and then suffer every one to pass unquestioned, on the pre-supposition of his orthodoxy, and to take his seat on paying his guinea. We confess we cannot understand this, more especially when taken in connexion with the last Resolution.

'8. That it is our opinion, that all persons, without distinction, should be permitted to purchase bibles and testaments upon equal terms, according to the amount of their respective contributions; but that no contribution or subscription should constitute membership, except in accordance with the first and third Resolutions.'

Then what is to constitute membership? Subscription and belief in the Trinity? But who is to decide upon the fact of membership, in the case of a subscriber, seeing that no test is to be put to the individual, nor any questions asked for conscience sake? Let us suppose a case very likely to occur. A person of suspected orthodoxy asserts his right to speak or to vote, and it is attempted to put him down with the intimation that he is not a member. 'No member,' he replies, 'when I subscribe my guinea annually?' 'No, sir, you are a Socinian.' 'I deny it.' 'Do you not attend such or such a chapel?' 'Sir, I am not bound to answer any questions?' How is this to end? By the decision of the Chair, or by a resolution duly moved and seconded, to the effect that A. or B., notwithstanding all pre-supposition and declaration to the contrary, *is* no member? We suppose that we could learn in Sackville Street, but the Circular does not throw any light on the difficulty.

We have passed over an intermediate Resolution, which we must not forget to notice.

'7. That we learn with unfeigned grief, that an erroneous impression has been extensively made and received, that we contemplate a dissolution of the connexion which has hitherto subsisted, in the Bible Society, between the Members of the Established Church, and those of Dissenting Denominations of Christians. We therefore feel called upon distinctly to deny any such intention, and to declare, unequivocally and affectionately, that it is our earnest desire to bind together persons of all denominations who acknowledge the Scriptural doctrine of the Holy Trinity.'

We do not charge the actual framer of this Resolution with insincerity or with any conscious intention at variance with the tenor of it; but, as the declaration of all the subscribing parties, we say, it is not in harmony with either their spirit or their language. One very prominent individual among the Sackville Street junta has explicitly announced his intention to 'withhold all assistance (in future) from every Society which is 'under the management of Dissenters;' alleging as one of his

reasons, that 'the greater part of the Dissenters are not preaching the glad tidings of the kingdom,' (*viz.* the personal reign of Christ,) 'but perverting the plain language of the Bible, and giving it meanings which an honest infidel would be ashamed of, and which for disingenuousness is not to be exceeded by the Neologicians of Germany, or the History of the Jews by Professor Millman.' Besides which they, the Dissenters, have supported, as a body, Lord John Russell in Devonshire, and Lords Althorp and Milton in Northamptonshire, and are in favour, generally, of parliamentary reform! On these two grounds, and on account of their 'damnable doctrine' respecting the illegitimacy of the alliance of Church and State, this gentleman disclaims all further acknowledgement of Dissenters as Christian brethren.

'Who would not laugh if such a man there be?
Who would not weep if Atticus were he.'

We should be happy to think that the gentleman alluded to is the only individual whose politico-theological notions have, after disordering his judgement, begun to eat up his charity. But the names of the Rev. Hugh M'Neile and the Member for Dundalk, meet our eye, whose affection for the Dissenters is so notorious, that we can easily understand what unfeigned grief it must have occasioned them, to be suspected of contemplating a separation from us. We know not whether the Editor of the Record is among the subscribers to the Circular, though we can hardly suppose that he would be guilty of the useless hypocrisy of affecting a desire to bind together all denominations of Christians. That mischievous and dishonest paper, is, however, the organ of the Sackville Street junta; and its perpetual slanders and calumnies are an admirable exposition of their 7th Resolution. But we shall not pursue the ungrateful topic; and we take leave of the subject with two brief extracts from the pamphlets before us, which we beg strongly to recommend to the perusal of our readers, as fraught with sound argument, clear reasoning, and 'an excellent spirit.'

'In the spirit of the times, and in the characteristic habits, I will not say of the individuals, but of the parties generally, by whom this measure of change has been proposed and urged, I also see much that is highly objectionable. This is a season of dangerous and violent excitement in every department of society, and especially in the Christian church. In some, the leaven of political fermentation mingling with their religious principles and affections, and exhibiting by turns the extremes of liberalism and bigotry enlisted under the sacred banner of conscience; in others, the schemes and expectations of unfulfilled prophecy, in all possible grades, from the most calm and sober investigations of the real import of divine truth, to the most delirious ravings

of an imagination broken loose from reason and instigated by overwrought emotion;—these circumstances combined have gathered an accumulation of elements over the horizon of the Christian church, which threatens to discharge itself in a tempest of the most disastrous and melancholy results. At such a time, the most enlightened and devoted part of the Christian community might surely have been expected to give an example of peace, moderation, and brotherly love. And yet this is the season, which the movers of the proposed measures have chosen to urge what, I fear, would occasion a total disruption of the structure of the Bible Society; to tear into party shreds that robe of charity, which rested with such comely and salutary effect over so large a portion of the body of Christ. I will avoid alluding to persons; but there are classes of men, whose views at such a period of unhealthy commotion ought to be received with circumspection. There are ambitious spirits, which can look with complacency upon no undertaking which they are not allowed to manage in their own way. There are headstrong spirits, which delight to force their way against the stream, in whatever direction it may chance to run, and can freely breathe only in the element of controversy,—deeming the maintenance of what they conceive to be a principle, worth the forfeiture of all that must be sacrificed in its behalf. There are feeble and narrow-sighted spirits, which are not accustomed to take a vigorous and comprehensive view of things, but are ready to embrace every project which comes recommended by a greater appearance of purity and devotion. All these peculiarities of natural character are not, in a degree, incompatible with integrity of Christian principle. The individuals, to whom they belong, may be entitled to our regard, and be pre-eminently useful in certain departments of labour. But in a case like the present, their opinions should be received with caution, and estimated according to their position in the general character. I deem it here necessary to remark, that I by no means intend to include in these classifications, all the individuals who are understood to be favourable to the desired alteration; and I hardly need say, that I exempt from among them the honourable and justly respected individual whom I address, as well as others that might be easily mentioned. Very far, indeed, am I from supposing that those who take the opposite view are not surrounded with similar infirmities and peculiarities, and that their judgement ought not to be weighed in the same balance. As a general measure however, the recent movement is too strongly tinged with a specific colouring, not distinctly to connect it with the distinguishing views and habits of those with whom it originated.

Clericus, pp. 41—43.

‘The time is short; and enough has been already given to controversy: immortal spirits are hourly passing from the confines of this world to the bourn of eternity: opportunities of doing good are fleeting and precarious: the sands of life are fast expending themselves, and the Judge standeth before the door! What was said of St. Athanasius will, I trust, ever be found applicable to the Earl Street Committee—that to all estranged from him, he was attractive as a magnet; and to all striking against him, as immovable as an adamant. Beware, Gentlemen, of the spirit of timid and temporising

submission. From your own experience, on another and not a dissimilar question, you may learn the inutility of concession to minds of a certain order. You have already made, and perhaps very wisely, one important concession to the opinions and scruples of those who were, as I still believe, a diminutive minority on the occasion to which I refer: but it was well judged to go far—even further than some might think it advisable to go—in order to relieve the minds of Brethren, jealous of the immaculate purity of the sacred canon. But, now, the restlessness of discontent demands another, and a larger boon; and such an one, as many members of the Society, with myself, conscientiously believe can never be granted, but by the complete sacrifice of the Institution, of which the voice of your fellow-countrymen, and the will of Divine Providence, have made you the authorized guardians.' Clayton, p. 26.

Art. VI. *The Gardens and Menagerie of the Zoological Society delineated.* Published, with the Sanction of the Council, under the Superintendence of the Secretary and Vice-Secretary of the Society. Vol. I. Quadrupeds. 8vo. pp. xii. 308. Vol. II. Birds. pp. 328. Price 1l. 4s. London, 1831.

THE Gardens of the Zoological Society certainly form one of the finest *lions* of the British metropolis; and too much praise cannot be bestowed on the admirable arrangement which has converted a most delightful promenade into a gallery of Creation's living wonders,—where, in the very act of perambulation, one is made to pass through a course of natural history; the habits of the various animals, as well as their forms, being exhibited so far as possible, and Nature herself, in this beautiful theatre, becomes the most impressive of all lecturers. The instruction and gratification are of the purest and most beneficial kind; and it is no small part of the pleasure afforded to a benevolent mind, by a visit to these Gardens, to see the fashionable and gay for once so well amused; and, as the higher order of triflers drop off at the close of their morning, to notice those of the lower grades, the artisan and the mechanic, with their families, drinking at once health, pleasure, and useful knowledge in a ramble through these Gardens, after the toil of their day. And there is a patriotic pleasure, too, connected with this splendid establishment, not only as it comprises, or will comprise, the most extensive assemblage of living quadrupeds and birds ever exhibited in any country, but as that which, in other days and other climes, has formed part of the display of royal magnificence, is here brought together by British science and public spirit for the benefit of the people. To foreign visitors, these Gardens will be a powerful attraction, and they will reflect honour on the nation which can boast of such an institution as a *popular* establishment.

Whoever has visited the Gardens, will, if he can afford it, do well to purchase these elegant volumes, which contain an admirable delineation of the most interesting species, sufficiently scientific for general readers, and illustrated by wood-cuts, from drawings taken from individual specimens in the Society's Menagerie. These are beautifully executed, and are commendable alike for accuracy and expression, being actual *likenesses*. In short, we must say, that we have been extremely pleased with the entire manner in which these volumes have been got up. Great pains have evidently been taken to render them worthy of the sanction of the Council, and of the still higher sanction of the public. As a specimen of the talent, assiduous research, and accuracy displayed in the zoological descriptions, we shall select part of the long and highly interesting article on the Llama.

‘ THE BROWN LLAMA.—*Auchenia Glama*. ILLIG.

‘ The study of the mutual relations of organs and of functions, not only of such as are obviously connected with each other, but of those between which there appears at the first glance to be no bond of connexion whatever, is one of the most curious that can occupy the attention of the zoologist. It has been remarked by M. Cuvier, that no process of reasoning a priori could have led to the conclusion that a parted hoof necessarily implied the existence of ruminating stomachs; but the universality of the fact, ascertained by observation, compels us to admit that this mutual dependence of parts having no immediate relationship with each other is the work of an overruling power, acting upon a uniform system, and in pursuance of a definite design. The form and structure of the horny appendages which terminate the feet of quadrupeds bear indeed, in most cases, a determinate relation to the quality of their food, and to their means of procuring it; and there are few instances in which the experienced anatomist would not be enabled, from the examination of the nail, the claw, or the hoof alone, to indicate at least the general characters of the intestinal canal of the animals to which they might respectively belong.

‘ There are, however, few general laws that do not admit of some exceptions; and an ingenious writer of the present day has fancied that he has found one to the rule in question in the Hogs, which, in common with the older naturalists, he considers as “quadrupeda bisulca non ruminantia.” But the slightest examination of the seorgans will suffice to prove that the hoofs of the Hogs differ as essentially from those of Ruminant Quadrupeds as their stomachs; and that these animals form in both respects the passage between the Ruminating and Pachydermatous tribes, although they are much more closely allied to the latter. We believe that there does not exist an instance in which the true parted hoof is found independent of rumination; although the converse of this proposition cannot be maintained with equal strictness.

‘ The exceptions to which we now allude are found in the Llamas and the Camels, which alone of all the Ruminants have their hoofs

formed on a different plan from that which generally pervades the tribe. Instead of having short and abruptly truncated toes, completely enveloped in large hoofs, flattened internally, and forming the sole basis on which the animal rests in progression, these groups have their toes elongated forwards and terminating in small horny appendages, surrounding the last phalanx alone, rounded above and on either side, and somewhat curved, while the under surface of the foot on which they tread is covered only by a thickened callous skin. This striking deviation from the typical form is not, however, unaccompanied by differences in the structure of the stomachs, which, although truly and essentially ruminant, have in this case an additional developement of a very remarkable character. One of the most useful peculiarities of the Camel, its power of passing many days without drinking, has long since been recognised as dependent on a cellular apparatus connected with the first and second stomachs, and capable, to quote the expressions of M. Cuvier, "of retaining water or of continually producing it." But the existence of a similar apparatus in the stomach of the Llamas has been repeatedly denied: Feuillée, in his minute account of the anatomy of this organ, takes no notice of such an appendage, and Sir Everard Home expressly states that the corresponding pits in the stomach of the Llama "have no depth, are only superficial cells, and have no muscular apparatus to close their mouths." From an external examination of the stomach of a Llama we had been induced to believe that its cells were of considerable depth; and Dr. Knox has recently confirmed this opinion in a paper published in the *Edinburgh Journal of Natural and Geographical Science*, where he has shown that the actual differences between the stomachs of the Llama and the Camel are much less than had previously been imagined. Hence we are authorized in inferring that the Llamas, which are known to possess a similar capability of resisting thirst, are furnished with the same means of providing against its effects.

The Camels and the Llamas differ from the rest of the Ruminants in several other striking particulars. They are entirely destitute of horns, an exemption which they share with the genus *Moschus*, as at present constituted, and which, according to some writers, is compensated by the presence of two incisor teeth in the upper jaw, which they alone possess, and by the greater developement of the canine teeth in the same jaw, which they exhibit in common with many others of the tribe. Their dentition is in fact peculiar to themselves. The real character of the incisors of the upper jaw is indicated only by their position in the intermaxillary bone, for they are placed at some distance from each other and have exactly the shape of canines; the true canines are considerably larger; and the cheek-teeth form a regular series like those of the generality of Ruminants, but consisting of only two false and three true molars. In the lower jaw there are but six incisors, the two outermost of the series having all the character of canines, and being fully as large as those of the upper; and the cheek-teeth consist of but one false molar and three true ones. The Camels have in addition a small rudimentary false molar, having the conical form of the canines, and placed in the interval between the latter and the cheek-teeth, on each side of either jaw.

‘Of the remaining characters common to the Camels and the Llamas the most important are the length of the neck; the comparatively small size of the head; the prolongation and mobility of the upper lip, which is deeply divided by a vertical fissure; and the want of a naked muzzle, the openings of the nostrils forming merely two transverse fissures in the skin, capable of being closed at pleasure. The distinguishing characters between the two groups are chiefly founded on the difference in dentition just noticed; on the presence of a broad callous sole connecting the toes of the Camels beneath, which is wanting in the Llamas, whose toes are completely separated from each other; and on the existence of one or more large fatty humps on the backs of the Camels, while the Llamas have the line of their backs perfectly straight, or at the utmost forming a slight protuberance above the shoulders. The first and the last of these differences are not, it is true, of primary importance; but the second is closely connected with the habits of the animals, rendering the one group peculiarly fitted for traversing the sandy deserts of its native land, and the other for mounting and descending the lofty precipices among which its abode is fixed. It may therefore be considered without hesitation sufficiently essential for the establishment of a generic distinction, where the laws of geographical distribution have drawn so broad a line of demarcation, confining the one group to the arid deserts of the East, and fixing the other on the ridges of the mountain chain that traverses the southern division of the Western Hemisphere. They deserve this distinction at least as well as the Hogs and the Peccaries, or as several other genera which have been admitted by common consent as distinguishing the animals of the Old World and of the New.

In general appearance the Llamas present a striking contrast to their eastern representatives. Their slender and well formed legs bear a much more equal proportion to the size and form of their body, which cannot be better compared than to that of the Common Stag. Their necks, although in stooping they descend into a deep concavity on the upper side, are more habitually maintained in an upright position, and support much smaller and more graceful heads. Their ears are long, pointed, and extremely moveable; their eyes large, prominent, and brilliant; and the whole expression of their physiognomy conveys a degree of intelligence and vivacity for which we should look in vain in the heavy, stupid, indolent, and unexpressive features of the Camel or Dromedary. Their motions too are infinitely more graceful, their manners more frank and confiding, and their tempers, generally speaking, more docile and familiar. Such at least is the case with those which have been long retained in a state of domestication: the wild ones are at first more shy and exhibit occasional symptoms of violence, but good treatment soon reduces them to an almost equal tameness with their fellows. This facility of domestication, according to the theory of M. F. Cuvier, is dependent on their propensity for associating in herds, which may undoubtedly constitute a principal reason for the fact; but even in such animals, and of the Ruminant order, there is too much diversity in this respect to allow of our regarding the instinct of association as the only cause of their familiarity with man.’ pp. 273—278.

NOTICES.

Art. VII. *The Entire Works of the Rev. Robert Hall, A.M.* with a Brief Memoir of his Life, and a Critical Estimate of his Writings. Published under the Superintendence of Olinthus Gregory, LL.D. F.R.A.S. Professor of Mathematics in the Royal Military Academy. Vol. I. Sermons, Charges, and Circular Letters. 8vo. pp. 524. Price 12s. London. 1831.

WE can merely notice, in our present Number, the publication of this volume, comprising a series of the finest pulpit orations in the English language. The Contents are: the Sermon on Modern Infidelity; Reflections on War; 'Sentiments proper to the present Crisis'; 'Advantages of Knowledge to the Lower Classes'; 'Discouragements and Supports of the Christian Ministry'; Address to the Rev. Eustace Carey; Sermon on the Death of H. R. H. the Princess Charlotte of Wales; Funeral Sermon for Dr. Ryland; Circular Letter on the Excellency of the Christian Dispensation;—on the Work of the Spirit;—on Hearing the Word; and a highly valuable and characteristic Sermon (now first published) on the Doctrine of Substitution, founded on Isaiah liii. 8, preached at Luton in 1822. The volume is most carefully edited and elegantly printed; and having stated this, we need not add a word in recommendation of the volume, beyond the intimation, that the interests of Mr. Hall's family have been fully secured by a very liberal arrangement on the part of the publishers of this entire and uniform edition of his works and remains. In a brief and hurried announcement, we cannot trust ourselves to express our admiration of the merits of Mr. Hall as a theological writer, or to characterize these productions of his pen. A future and better opportunity will be afforded to us, on the appearance of the subsequent volumes, for attempting an extended review of his writings.

Art. VIII. *Eminent Piety essential to Eminent Usefulness.* A Discourse preached at the Anniversary of the London Missionary Society, May 11, 1831, at Surrey Chapel. By Andrew Reed. Third Edition. 8vo. pp. 64. Price 1s. 6d. London, 1831.

WE are not surprised, but rejoiced that this highly impressive and admonitory discourse has already reached a third edition. Its extensive circulation cannot fail to be of important benefit to the Christian Church at this eventful crisis, and to the cause of holy benevolence. The leading idea of the discourse is, that the position we occupy in the field of Christian service, and the choice we have made of the most eminent object of pursuit, 'bind us to a proportionate eminence of character'; that exalted piety will alone enable the Church to preserve the high and sacred ground she has been called to take; that, in proportion as this prevails, true charity and unity of spirit will be found to prevail; and that to eminence in piety alone, efficient success will be granted. We had intended to extract one or two of the very striking

paragraphs with which the discourse abounds ; but our limits forbid ; and we must content ourselves with earnestly enjoining upon our readers the serious and repeated perusal of one of the most eloquent effusions of pulpit oratory that we have seen from the pen of any writer now living.

ART. IX. LITERARY INTELLIGENCE.

We understand that Lord Dover, who, under the name of the Hon. George Agar Ellis, was well known in the literary world as the Author of the popular "History of the Iron Mask," of the "Historical Inquiries respecting the Character of Lord Clarendon," and as Editor and Author of some other publications, among which may be mentioned "The Ellis Correspondence," has just completed a Life of Frederic the Great, King of Prussia, a Work which has been long wanted in our Literature. It is expected that this Work will appear in the course of the Autumn.

In the press, *The Modern Sabbath Examined*, one Volume 8vo.

Nearly ready, *Eternity Realized, or a Guide to the Thoughtful*. By R. Philip, Author of a "Guide to the Devotional."

Holdsworth and Ball have in the press a Volume of Sermons, by the late Dr. Payson of Portland, United States.

ART. X. WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Brief Memorials of William Hurn, late Minister at the Chapel, Woodbridge, and formerly Vicar of Debenham, Suffolk. By Esther Cooke and Ellen Rouse. The profits to be given to the London and Baptist Missionary Societies.

THEOLOGY.

The entire Works of the Rev. Robert Hall, A.M. with a brief Memoir of his Life, and a critical Estimate of his Character and Writings, under the superintendence of Olinthus Gregory, LL.D. F.R.A.S. Professor of Mathematics in the Royal Military Academy. In six volumes 8vo. Vol. I. 12s.

Three Hundred Hymns on Select Texts of Scripture, adapted to public worship. By James Small, late Tutor at the Western Theological Academy, and Author of Sermons to Young People, &c. 12mo. 3s., cloth.

Bampton Lectures for 1831.

The Popular Evidence of Christianity Stated and Examined : in eight Discourses, preached before the University of Oxford, in the year 1831, at the Lecture founded by the late Rev. John Bampton, M.A., Canon of Salisbury. By Thomas William Lancaster, M.A. Vicar of Banbury, and formerly Fellow of Queen's College, Oxford. 8vo. 12s. boards.

The Protestant Dissenters' Catechism : with an Appendix and a Preface by Dr. Newman. The twentieth edition, including an Account of the Repeal of the Test Act, and many other improvements. 12mo. 1s.

TOPOGRAPHY.

Planta's New Picture of Paris, 16th edition, enlarged and improved, embellished with Maps and numerous Views of the Public Buildings, 9s. boards ; or with the Costumes, 12s. boards.